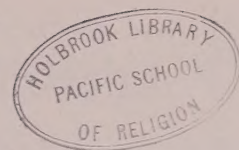


# INTERNATIONAL

## *Journal*

OF RELIGIOUS EDUCATION



March 1952



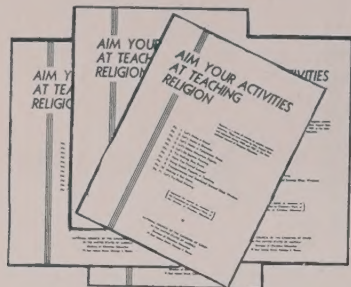
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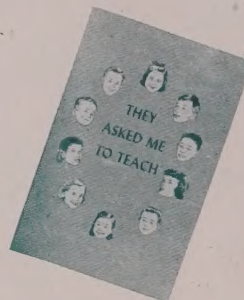
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MARCH 1952

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# Editorials

## The Purpose of This Special Issue

WHEN A PERSON has a sense of the great and glorious mission of the church in his community and in the world he can hardly escape being concerned for the provision of adequate leadership, both professional and lay, for the work of the church in the community and throughout the world. It is, therefore, almost unbelievable that many individual churches have not, some of them in a hundred years, sent even one of their people into a church vocation. This must mean that through misunderstanding or lack of information the basic concern for the church's leadership is not finding expression in the life of the local church.

Just as distressing is the fact that only a small proportion of churches have any effective plan for recruiting and training volunteer leaders, or for consistently sending their leaders to training schools.

In recognition of this situation, this issue of the *Journal* is devoted to Church Vocations and the May issue will be a companion number on Lay Leadership.

### It is everyone's responsibility

As Dr. Ralph Felton reports in his article, mention of the possibility of choosing a church vocation is too infrequently made to young people. Laymen and women often assume that recruiting is the responsibility of the minister, when young people are hungry for some evidence of concern on the part of the lay people. Everyone in the church has a responsibility for knowing about church vocations and keeping this concern before young people.

One of the aims and outcomes of Christian education should be the guiding of some of the most competent young people into church vocations. This calls, not for high pressure recruiting, but for the presentation of information concerning the church's need for leaders in all its world-wide work and for objective discussion of the many possibilities for vocational choice within the church.

This issue and the one in May will be of special interest, therefore, not only to ministers, directors of religious education, vocational counselors and youth leaders, but to church school teachers of all departments, church officers, parents and all church members who feel that their church has a great mission in the world and want it to have the best possible leadership.

### Parents as vocational counselors

Note that Dr. Ralph Felton's studies reveal the fact that mothers had the greatest influence upon the choice of vocation by their sons and daughters who have entered church vocations, except for the influence of pastors. This makes it essential that parents be well informed in such influence.

Churches and parents may well take a tip from the Niles Township High School, Skokie, Illinois, which for the third year has invited parents of each sophomore

student to take part in the career counseling interview provided for their son or daughter. Between half and two-thirds of them accepted the invitation. Eighty-seven percent of the sophomores considered their parents to be their chief vocational consultants. This information, reported by Science Research Associates, 57 West Grand Avenue, Chicago 10, Illinois, in their December, 1951 *Guidance Newsletter*, is in agreement with Dr. Felton's findings.

## The Christian Student Has a Vocation

CLYDE A. MILNER, in his article in this issue on "Why Go to a Church College," touches upon one of the most important considerations which should motivate leaders of youth in the local church. Nearly midway in the article he calls attention to the important role the church trained student can play on the campus in giving Christian leadership to student activities and in setting the tone for college life. This is a striking illustration of the vocation of all Christians, which has received renewed emphasis in recent years but which is sometimes left unclear or unconvincing.

I have known a few students heading for the ministry or other church leadership who seemed to think of their Christian vocation as entirely something in the future after graduation. One of the "scandals" of the Christian Church is the record of many of its young people who take a recess from all church responsibility and Christian leadership during their campus years.

It is possible that a solution to this problem could be found, in part at least, through two measures taken during the student's earlier years in his home church. The first of these would be a greater emphasis upon churchmanship and Christian vocation throughout the religious education of children and youth. Just as with the collegiate student, the student in high school, junior high and elementary school has a great Christian vocation and responsibility for communicating the Christian spirit in all relationships in the community, school, church and home. More attention should be given to preparing them for it, even if it means churches have to devote substantially more time to religious education.

The second measure would be specific preparation for high school students for their post-high relationships either in college or in jobs entered without college training. The high school student in the church should develop a sense of Christian mission in life which many of them now lack.

The experience of churches making a notable record in this regard should be heralded in the pages of the *Journal* and from the housetops!

## Yours for the Asking

THE "Yours for the Asking" page is being omitted in this issue to give all possible space to the consideration of the special subject, Church Vocations. If needed information has been omitted from this issue, the editor will attempt, as usual, to make it Yours for the Asking in forthcoming issues.



# A Potential King Finds His Vocation

by A. Wehrli

Vocational choice is a problem that faced young men of long ago as it does those of today. Dr. Wehrli, the distinguished Professor of Old Testament at Eden Theological Seminary, here comments on a fascinating story from an ancient book.

*Now Jehovah had revealed unto Samuel a day before Saul came, saying, Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel...*

*Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer... And as they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God. From I Samuel 9:15-20 and 25-27.*

THE WORD OF GOD does not always come to man in written form. That is true even now, though we have had our entire Jewish-Christian Bible nearly two thousand years. But there was a time, before the Scriptures as we know them were written, when God spoke to individuals through a different medium. Usually, in those far off times, he made his word and his will known through a consecrated personality, later commonly referred to as a prophet. (See I Samuel 9:9) The Scripture passage quoted above refers to such an experience, the word of God coming to Saul, the son of Kish, through Samuel the prophet of the people Israel.

The incident referred to was for Saul a crucial one, one that changed the course of his whole life, because it opened his imagination to an en-

tirely new vocation, one he had never thought of before. And it was the word from the Lord that enabled him to see the opportunity for investing his life in a way that was very important to God, though previously the possibilities of the position had not occurred to him.

A story such as this helps to emphasize the fact that our contemporary thinking and our efforts in the matter of vocational guidance are very often quite superficial. Perhaps the weakest point in our procedure stems from the assumption that only those who are floundering, or those who at any rate haven't found a satisfactory line or specialty, need vocational guidance. As though the only objective were to get everybody adjusted to things as they are, and "in on" some tolerably profitable and personally satisfying activity within the total existing framework!

The significant thing in the story about Saul is the fact that he wasn't looking for a job. He had one. He was the son, and the heir, presumably, of a substantial Benjamite rancher by the name of Kish. The family was established and had a pedigree going back four generations. Humanly speaking Saul had already found his place in life; more accurately he had never even had to look for one. Nor was he looking for a subject to "major" in. He knew what he was looking for. It was mules, no less. The lost animals were a significant part of the family's ranch wealth. And a strong, reliable and capable man had been chosen by Kish to retrieve the family property.

The point of the story obviously is, that here was a man whose basic equipment and capacities fitted him for something more important to God than mule-hunting, necessary as that function might be. Saul had charac-

ter, experience, poise, good sense. He was a man of family that had position, a worthy tradition and good taste. (Compare I Samuel 9:7, 8 and 10) In addition he was natively blessed with the physical attribute of great stature, in itself not a liability. In short what Samuel the man of God saw in the "goodly" Saul was the person with the fundamental qualifications to do something specific in God's program for his people Israel. And through the prophet the word of God comes to the young rancher in the form of a challenge to dedicate himself to the spiritually more important task. There is a choice involved, a clear decision to be made. There usually is. And Samuel's phrasing is classic: "As for thine asses, set not thy mind on them."

That raises for all of us the question of how to prepare for a specific vocation, particularly a Christian vocation? To which we are moved to reply that, as with Saul, the general preparation even for a specific task is the basically important thing. Integrity, an open mind, good habits, a disciplined personality, with humble gratitude for accidental physical assets, are fundamental. Without such equipment no mere inefficient and disappointed cobbler will make a good minister any more than a poor mule-hunter would have made Israel a good king. Supremely essential also is the ability to see that God is not usually enamored of the status quo. For him, and for his awakened servants, there is always some variety of Philistinism from which people must be freed and some legitimate human cry to which there must be a divine answer in the form of spiritual service.

To be sure there are the professional specifics and the external mechanics in addition, which one needs in order to function acceptably, and these things dare not be shirked. No doubt Saul, the rancher, had some things to learn later about royal decorum. But the vision and the vocation must precede and transcend the surface luster and the professional polish.

## PRAYER

*Guide thou our foot-steps, Lord, and keep thou our minds intent upon those things that are always acceptable in thy sight. So that, as far as in us lies, we may be ready when and if thy hand is laid upon us. Amen.*



# We Serve

## THROUGH THE CHURCH

by Vere V. Loper

OUR PLANE landed at a southern city, and most of us got out for a walk. When I returned a husky marine sergeant was sitting in my seat, waving goodbye to his family. I dropped down silently beside him. I could hear him swallowing as the brave little family became a small dot and disappeared beneath us. He looked as tough as a marine sergeant needs to look, but he was reaching for his handkerchief, even as you and I.

### People need answers

Life is rugged not only for him but also for every person who is sufficiently intelligent to know his world and sufficiently sensitive to care what happens to people. It can get worse. The most brilliant authority on world affairs that I know is afraid it will.

What are the answers to the problems of individuals? How can each of us learn to live in the world as it is? How can we help to make the world what God intended it to be?

Out of my study window I can see many evidences of one answer to the world's problems—the one on which we are spending the most money and in which too many put most of their confidence. It is written in the skies with jet planes and impressed on the sea by warships sailing through the Golden Gate. Our military power is part of the answer, but it can be worse than futile without wheat ships for the hungry and diplomats who can win the peace.

As servants of the Church we are humbly grateful for all who help any man attain his highest destiny and bring the Kingdom of God closer. The labor of a multitude who are

outside the Church helps to achieve these high purposes. We look on them as servants of God, though they neglect or deny him. We are convinced that they work to greater advantage when they consciously accept divine guidance and help. We need this company of workers in every fundamental field of endeavor to achieve the goals to which Christ has set us. We earnestly believe that they also need the Christian heritage as the essential element in their best work.

We who are already in church vocations are not impressed by our importance in contrast to those who serve men through institutions other than the Church. Each of us knows that his task is too big for him. The greatness is in God, not in His servants. Moreover, as "religious workers" we do not set ourselves above the layman of our churches. Protestants have regained the sense of a divine call for every man. We hold to the priesthood of all believers. As laymen achieve spiritual stature, they eagerly seek to enlist ministers who believe in the sacredness of their calling. Consider some of the convictions on which they rejoice to see us united as religious workers.

### People need the church

We are overwhelmingly impressed by the fact that the Christian heritage conveyed to men through the Church is not only an element in every valid answer to human need, but also an indispensable means of salvation for individuals and civilizations.

How can we be silent when we are convinced that God sent his Son that the world through him might be saved from ignorance, sin, and war? How can we hide the light of the gospel which saves men from fear when Christ commanded us to give

that light to all? How can we limit our work to this country when our Saviour commanded us to go into all the world? How can we see men in sorrow thinking the grave is the end without telling them that Jesus promised "whosoever believeth on me shall never die"? How can we hear those who cry in despair for the world without assuring them that God is the Lord of history and can know no ultimate defeat? And this is but a fragment of what God has given us to say and do which the world needs to hear and to see accomplished.

Our Master once said of ancient disciples whom he was asked to silence when shouting their praise for him: "If these shall hold their peace, the stones will cry out." We who go into the ministry in any of its varied forms are under the same compulsion. We cannot be silent when men cry for the help found in Christian faith alone. We must direct our best social efforts through the Church when we see what God has enabled her to do for building a better world.

### We serve under divine compulsion

We believe that we were called God to the work of the ministry. I called some of us to be parsons. I called others to serve the Church as teachers, social workers, missionaries, writers. He chose some of the best to educate those little children whom Jesus took in his arms saying "such belongeth the Kingdom of God."

We will respond to his calling with the conviction that this is the most important work in the world for us. Good men are needed everywhere, but the Church in our day needs the best. May this number of the *International Journal of Religious Education* contribute substantially to the enlistment and training of a new generation of church leaders, capable and committed as never before.

Such will carry forward the work of the men of yesterday who gave the Church as the body of Christ. They will work with the men of today in world-wide enterprises of profound importance for the marine sergeant and for every troubled soul. They will chisel a few steps by which the churchmen of tomorrow will march to God's ultimate victory. All God's servants having labored when it was day, shall say with Brown when the night comes—"and we God be the rest."

Dr. Loper is Moderator of the General Council of the Congregational Christian Churches of America. He serves also as minister of the First Congregational Church of Berkeley, California.



What kind of person  
should enter a  
church vocation?

## Needed: A Quality of Life and Spirit

by Roger Fredrikson

**T**HERE IS NO DENYING THE FACT that the Christian Church is hounded and beset on every hand by unparalleled opportunities and terrifying possibilities. Crucial, sobering issues which concern man's inner confusion and rebellion, the frightening convulsions of his sick and dying cultures, the decaying moral fabric in mankind's common dealings of home life and market place—these have become the desperate life and death concern of the Church. The Church cannot evade these tangled, vexing questions of our day, for the Church itself is too much involved. And whether the Church can utter, relevantly and courageously in all its ministries, the saving word of the Gospel, is the greatest problem of its own household.

This brings us face to face with the matter of leadership within the Church. Will we have people in places of church leadership who answer the searching questions of the age with harmless little platitudes, or will they answer by becoming the creative "incarnation of the witness"? Can we muster a generation of church leaders which understands that salvation is as broad and deep as the frontiers of God's love, or will this generation confine "God's saving acts" to a polite rut? Will people entering church vocations meet the spiritual hungers and yearnings of individual persons with monotonously efficient committee meetings and "organized" fellowships, or will they bring hearts and minds set afire by God's grace and glory? We dare not forget that the ministry of the Church, in this tragic but wonderful time, will

be largely determined by the quality of life and spirit of those who, for some impelling reason, have entered a church vocation.

It is both a quality of life and a quality of spirit which the Church needs in its leadership today. Too often we have looked for one to the exclusion of the other. On the one hand, we have urged young people with sparkling mental and social capacities to enter church work as if it were a career; but a mere search for talent within the Church will not bring forth spiritual power or an adequate sense of mission. A church vocation is basically and essentially a

calling. On the other hand, we have often run ahead of God's purposes for some personality by foolishly hand-picking a person who "should have a call." This has led either to a kind of weak sentimentality or to an unhappy misuse and perversion of youthful talent.

The young person who gives a transforming and prophetic ministry to the Christian Church will be a mixture of unique personality qualities and of deep spiritual urgency. As in all God's work, here there is caught up in life the human and the divine. How else can we explain an Apostle Paul, a David Livingstone, or an Albert Schweitzer?

Any young person who chooses to do the work of the Church must have a capacity for deeply and persistently loving people. It was this which drove Paul to assert that he was debtor to both Greek and Barbarian. Without a compassion for people as single, solitary individuals, there will be no redemptive work. The Church is not dealing with abstractions, but with souls. Its main business is to seek and to save that which is lost. Furthermore, if the Church is to speak out against injustice and recover a realistic social passion, it will be

*(Continued on page 14)*



*Ann Arbor Weekday Schools*

Many ministers are given opportunities to teach children and youth in weekday church schools.

Dr. Fredrikson is Director of Religious Activities at Ottawa University, Ottawa, Kansas.

March, 1952



# A Listing of Church Vocations

by John Oliver Nelson

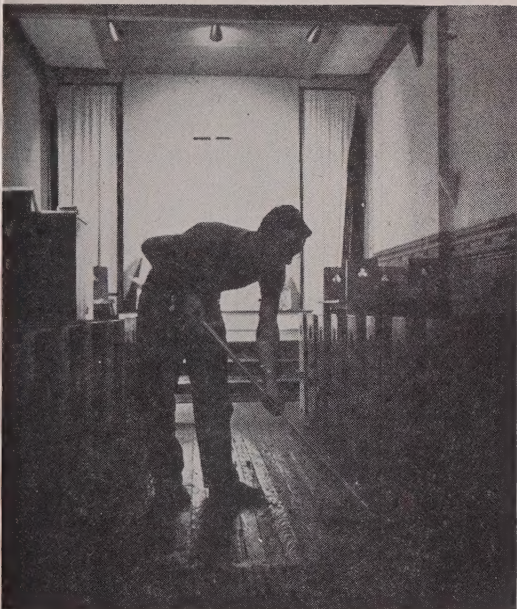
Professor Nelson of Yale has here undertaken the complex task of listing the various types of vocations open to young men and women under the sponsorship of the Protestant Churches. Some of these are in local churches, some in denominational boards, and some in inter-church agencies. Some are professional jobs, some "white collar" and some "labor." Some require ordination; many do not. Even a listing as long as this is not exhaustive. Nearly every classification could be broken down still farther to account for the immense variety of church vocations. This is particularly true of the missionary vocations, which

include nearly everything in the other groupings as well as many specialized tasks. This list should, however, open up possibilities that will challenge the finest young people in our churches today. For salary range, see the note at the end of the listing.

Dr. Nelson is acknowledged as the person best able to make this listing. He is Director of Religious Field Work and Associate Professor of Christian Vocation at the Yale University Divinity School. He was formerly Director of the Commission on the Ministry of the Federal Council of Churches.

Vocations	Estimated Number Now	Activities Involved	Training Requirements
<b>I. Workers in the Local Parish</b>			
1. Minister	130,000	Ordained; administering sacraments, preaching, calling, organization, community leadership. Man (or among 40% of Protestants, woman).	4-year liberal arts college plus 3-year divinity course for BD or ThB and denominational ordination.
2. Associate or Assistant Minister	4,000	Ordained, for most duties listed above, with special responsibility for program or calling, etc.; usually a man.	Same as for minister, plus often experience or study in special field.
3. Director of Religious Education (DRE)	3,000	Commissioned, to plan whole teaching program, teacher training, leadership counsel for each age group; usually a woman.	4-years liberal arts college plus 1 or more years of graduate study for MA in Religious Education, MRE, or BD.
4. Office Secretary	20,000	Typing, mailing, receptionist duties, church roll, mimeographing; sometimes giving full time to financial matters; usually a woman.	Secretarial training at least; may need bookkeeping. (This is a "non-professional job" among church vocations.)
5. Full-time Music Director	900	Leading one or more choirs, planning all music, serving at organ and piano, often giving vocal lessons to choir; man or woman.	College plus specialized training in music, usually at conservatory; thoughtful church concern.
6. Assistant to the Minister	500	"Church secretary with more responsibility," helping pastor with all duties, especially routine and organizational ones; usually a woman.	No specified training. (This too is a "non-professional job" among church vocations, a vital one.)
7. Educational Assistant	200	Without as much responsibility as the DRE, assisting pastor in teaching program; usually woman.	4-years liberal arts college including a major in religious education. (This is a new job category.)
8. Director of Youth Work	150	Commissioned, in large church, to guide study, worship and recreation in youth groups; man or woman.	No specified training, but usually college plus religious education or theological training.
9. Director of Children's Work	150	Commissioned, in large church, to guide activities of children up through 12, in clubs, classes, calls; usually woman.	No specified training, but usually college plus religious education or theological training.
10. Deaconess	400	Ordained (usually), to help parish underprivileged and to call, sometimes wearing deaconess garb; for woman.	Usually 4-year college plus special training in both religion and social work.
11. Church Social Worker	600	Commissioned, to case work or group work in parish or church-sponsored settlement house; man or woman.	4-year college plus MA in social work or in church social work.





*Monkneyer by Hays and Merrin*

Above: Many women work for church women's organizations on a regional or national basis.

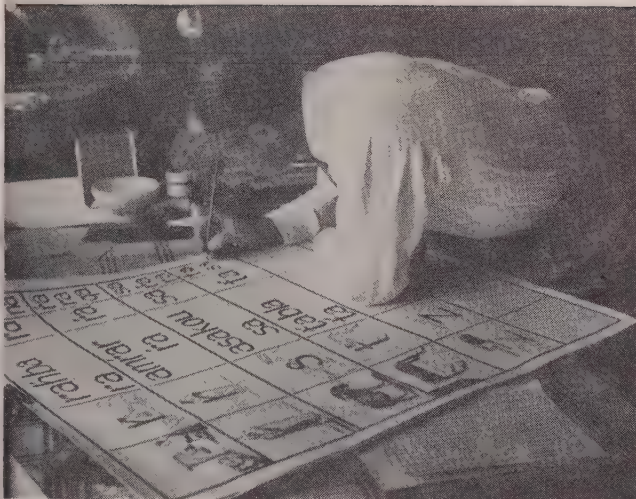
Left: The work of a church sexton can be in a real sense a church vocation.

Vocations	Estimated Number Now	Activities Involved	Training Requirements
12. Church Sexton or Custodian	25,000	Employed, to keep church and parish buildings clean, orderly, ventilated, heated; to arrange furniture and equipment as needed; to cooperate with staff and make people feel welcome.	Building engineer skills in heating, lighting, plumbing and cleaning; devotion to the church; understanding of people; patience.
<b>II. Workers in Denominational National or Area Program</b>			
13. Denominational Executives of National Boards	2,000	Usually ordained, to tasks in variety of denominational programs: evangelism, education, missions, finance, etc. Man or woman.	Ministerial requirements usually (though some laymen hold high offices), demonstrated executive ability and wide experience.
14. Denominational Editors and Lesson Writers	300	Preparation of program and study materials over wide age-range, plus special magazines; also some free-lance writers for specialized ages. Man or woman.	4-year college plus some theological training; special training or skills in journalism and writing or editing.
15. Area Denominational Executives	350	Usually ordained, to serve in state or other area division as representative of national boards; sometimes specialized responsibility, as for education. Man or woman.	Ministerial requirements usually; demonstrated skill in parish responsibility.
16. Expert in Radio, Films, TV	20	Usually national, sometimes regional, employed for developing programs and producing them.	Specialized training in field of service; unusual skill, dedication and ability to work with people. (This is a new job category.)
17. Publishing House Managers; Printers, Salesmen, Office and Plant Personnel	1,000s	Policy heads sometimes ordained; most work same as for any other publishing or printing concern.	Experience in business or technical skills, plus devotion to church, and willingness to work on salary, with profits going to support of denomination.
18. Book store managers and clerks	100	Usually laymen or women; employed to run store like any other book store with special emphasis on religious and denominational materials.	Business and sales experience; interest in program of church and in meeting resource needs of church people.
19. Office Secretary or Clerical Worker	2,500	Typing, mailing, mimeographing, etc. Head secretaries handle correspondence and other responsibilities; many workers needed for routine tasks. Usually woman.	Business school training for all; college with major in religion valuable for those who wish to take executive responsibilities.



Vocations	Estimated Number Now	Activities Involved	Training Requirements
<b>III. Workers in Inter-Church National or Area Program</b>			
20. Council of Churches Executive	650	Usually ordained, to tasks on staff of national councils of churches or state or city councils of churches; as for 13 above.	As for 13 above, plus interdenominational concern and experience in ecumenical movements.
21. Educational Executive in State or City Council	75	Sometimes ordained; for community leadership training in children's, youth, adult, family life, audio-visual education, etc. Man or woman.	Ministerial requirements, usually, plus special training and successful experience in religious education.
22. Social Service Director and Staff	75	Usually ordained, for cooperative community social and welfare agencies, courts, referrals, etc. Man or woman.	Ministerial requirements, usually, plus social work training or degree.
23. Director of Research and Survey	20	Ordained, for community research, survey, church placement and planning, etc.	Ministerial requirements usually, plus special research training, demonstrated skills in local church or area.
24. Institutional Chaplain	150	Ordained, to serving one or more <i>public</i> hospitals, jails, business, etc.: to counsel, preach, give sacraments; usually man.	Ministerial requirements, plus clinical training and demonstrated skills.
25. Director of Public Relations and Finance	50	Usually ordained, to prepare newspaper and general publicity, public relations activities, finance campaign.	Ministerial requirements, usually, plus public relations skills and demonstrated skills in finance.
26. Weekday Church School Teacher or Supervisor	500	Paid by united churches to teach religion in released-time classes locally; a few supervisory positions with additional religious education responsibilities.	Training as required for public school teachers in locality, plus major in Bible and religious education.
27. Office Secretaries and Clerical Workers	400	As for 19 above. Many councils have office secretaries who carry real executive responsibilities.—sometimes called office managers.	As for 19 above, plus interest in interdenominational work.
<b>IV. Campus, Institutional and Military Workers</b>			
28. College or Prep School Chaplain	400	Ordained, serving chapel for whole campus, often teaching, sponsoring Christian association program; for man.	Ministerial requirements plus special concern and aptitude for religion in higher education.
29. Denominational Chaplain	900	Ordained, serving primarily students of one denomination, often under a student "foundation" board; man or woman.	Same as for 28, with perhaps greater resourcefulness about "drawing a crowd," voluntarily, on campus.
30. College or Prep School Teacher of Religion	900	Giving courses in Bible, philosophy and history of Christianity, etc., in college or university or prep school; man or woman.	College (sometimes plus BD), plus PhD in religion, plus skill in teaching.
31. Professor in Theological Seminary	1,000	Teaching students in preparation for Christian vocations in wide variety of subject matter. Almost always man.	College, BD, plus usually much graduate study in religion; distinction in some area of knowledge or experience.
32. Student Movement Secretary	200	Sponsoring Christian Association program or interdenominational campus council, guiding study and discussion, counseling; man or woman.	4-year college usually plus divinity work with or without ordination, plus campus skills.
33. Houseparent	500	In church-related schools and colleges, mature older-years living in, with counseling and spiritual inspiration; for man or woman.	No specified training. (This is a "non-professional job" among the church vocations.)
34. Full-time Hospital or Jail Chaplain	900	As for 24 but serving in church-supported rather than public institution.	As for 24 above.
35. Worker in Church Institution for Special Groups (children, old people, handicapped, etc.)	10,000 <sup>1</sup>	Dependent on particular position; wide range of employment from maintenance staff to professional staff. Both men and women.	Dependent on position; usually not ordained.





These two young churchmen have fascinating jobs that take them to all parts of the world. They are members of the Laubach literacy team which travels around the world teaching illiterates to read and write in their own vernacular. The success of the first stages of the Laubach teaching method depends on picture-sound association. Phillip Gray is the artist who makes the charts. He often gets help from native artists and calligraphers in the interest of accuracy. Bob Laubach is the official scribe and photographer for the team. His articles and photographs on various aspects of literacy work find their way into many publications. He also plans



issues of the Literacy Newsletter Series from the field and acts as general coordinator for the team and the group in each country with which it works. This literacy campaign is an interdenominational enterprise and is one aspect of the work carried on by the Division of Foreign Missions of the National Council of Churches.

Vocations	Estimated Number Now	Activities Involved	Training Requirements
36. Community "Y" Secretary	5,000	Usually unordained, handling study, recreation, Hi-Y, conferences, etc., usually as staff of one only; man or woman.	3-year college usually plus MA in religious education or social studies, plus knacks with youth.
37. Military Chaplain	3,000	Serving army, navy or air force as counselor, preacher, morale builder, short-term or lifetime service; for man.	Ministerial requirements plus approval by denomination and Chaplains' Commission, plus training.
<b>V. Workers in Missions</b>			
(Under this heading may be listed <i>all</i> the "vocations above—if served in home or foreign mission field—plus these:)			
38. Evangelist in Missions	3,000	Ordained, for roving frontier ministry overseas or here, often complementing work of native pastors; for man or woman.	Ministerial requirements plus special adaptability and preaching earnestness.
39. Mission Teacher in Grade or High School	5,000	Teaching any of scores of subjects, starting with English; term 3 to 7 years, overseas or here; for man or woman.	College, usually plus additional study such as earns a teacher's certificate in the home community.
40. Mission Seminary Teacher	80	Small-group training, in divinity studies much like those in U. S. seminaries; usually for a man.	Ministerial requirements plus PhD in religion or one of its specialized fields.
41. Medical Missionary	4,000	Settled hospital staff work or roving clinic work; term 3 to 7 years; man or woman.	MD plus Bible study, missionary concern, adaptability, ruggedness.
42. Missionary Dentist	150	Settled hospital staff work or roving clinic work, abroad or in hinterland areas of America; for man or woman.	DDS degree plus missionary concern and adaptability.
43. Missionary Nurse	5,000	Versatile duties in clinic, compound, hospital, rural circuit, sanitation schemes, etc.; usually woman.	RN certificate, with college or high school diploma, preferably plus study of religion.

\*Dr. J. L. Mixon, Associate Professor of Social Work, McCormick Theological Seminary, Chicago, has estimated that there are 23,000 persons doing social work for Protestant churches, largely in institutions of various kinds.



Vocations	Estimated Number Now	Activities Involved	Training Requirements
44. Missionary Social Worker	700	Overseas or in America; case work or group work for a mission agency, in settlement house, rural slum, etc.; man or woman.	4-year college plus usually an MA in social work or religious education.
45. Missionary Agriculturalist	400	Roving expert counseling on crops, farm animals, forestry, etc., or teaching same in school or college abroad; man or woman.	4-year agriculture major, with or without graduate study, plus teaching knacks and resource.
46. Missionary Dietitian	200	Planning meals in school or hospital abroad, demonstrating cooking methods to natives; term 3 to 7 years; usually woman.	4-year diatetics major, possibly plus graduate work, and plus ruggedness and mission concern.
47. Overseas Relief Worker	80	Distributing clothing and food, organizing recreation, possibly building manually; usually 2 to 3-year term; man or woman.	No specified training, but at least college is usually expected.
48. Other Missionary Jobs		A dedicated person in <i>any</i> field in which graduate academic training can be secured (viz., languages, engineering, law, business, chemistry) may be appointed by a mission board to do that work.	

**REMUNERATION.** Salary scales vary so greatly as among vocations, regions, and denominations, that no satisfactory listing can be made. Ministers receive from \$2100 to \$6,000 per year, plus house, with a few up to \$25,000. Salaries of other church workers vary from \$2,000 to \$8,000 a year, probably usually slightly lower than for comparable positions in secular fields.

Missionary income is usually linked to that of other workers in the geographical area, with travel, medical expense, etc., handled by the employing agency. In America, church workers' income parallels that of public school staffs, being similarly determined by local committees. Increasingly adequate pension plans are available for most workers in church vocations.

## WHY GO TO A CHURCH COLLEGE?

CLYDE A. MILNER

**A**N ALERT CHURCH directs its most promising youth to the Christian College, for only in such an environment will they receive a comprehensive education for leadership in a Christian democracy. Since the church college and the home church are mutually reinforcing, in the future, as in the past, the revitalization of the church will depend upon these youth as its future ministers and laymen.

The faculties of the church colleges maintain high academic competency in their respective fields—accrediting agencies assure that—but they also appreciate and show the relevance of their special knowledge to all

truth. Such comprehension of truth, as an attribute of God, strengthens and reinforces the belief of the students who are seekers and convinces many of the indifferent and confused students.

Since the Christian college exists in a culture predominantly secular, which is often in direct conflict with Christian ideals, the Christian teacher constantly interprets the multifarious problems of the day—economic, social, ethnic, political—in terms of Christian ethics. Such instruction of youth during college days makes them, upon their return to their church and community, leaders who intelligently and constructively study and endeavor to solve emerging problems with Christian wisdom.

The faculty member of a Christian

college, if he truly belongs there, is committed to the Christian way of life, which is reflected in all interpersonal relations—faculty to faculty, faculty to student, and then because of example, student to student. Thus the counseling program of the Christian college has as its central emphases the significance of the individual and his total development rather than educational and vocational guidance.

Youth from churches will find on every church college campus faculty members who are always willing to discuss with freedom and clarity the students' perplexing problems and doubts. On many of these campuses such explorations are encouraged further by special programs. During these periods, as well as frequently during the school year, the most out-

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standing national and international leaders of the denomination and of the Christian world join the regular staff in interpreting Christianity. In the college assemblies and through personal conferences, these visitors present the great religious movements, organizations and functions. They recruit students, if not to life commitment to these movements, to active understanding of their tasks, significance and importance, which is later reflected through these same youth in the activities of the home church.

In a church, if it is efficient, young people have been given basic worship patterns. The church college continues them, but, if it is effective, deepens and enriches these worship experiences by careful planning of chapel services so that they have variety and deep spiritual value, by introducing the students to a wide range of devotional literature, by encouraging small devotional groups and by providing suitable places for group and individual worship.

To maintain and strengthen the religious atmosphere on the church college campus, it is essential to enroll in the college the young leaders of the denomination. When this has been neglected, the campus leadership is often assumed by ambitious, more secular-minded youth, who often come from homes not religiously or spiritually oriented. Churchmen and laymen who lament the lack of religious vitality on their college campuses could care for this difficulty by sending their ablest members to the church colleges, for the greatest influencing factor on youth is youth—not pastor, nor college professor, nor college administrator. Not only should these students come to the college, but they should be encouraged to take places of leadership there. Thus they who have Christian ideals will determine the policies of undergraduate organizations, the environment of the dormitories, the basis of unity of the student body, rather than students who come to the college motivated purely by the desire for personal recognition.

Not only do religiously dedicated young men and young women strengthen the spiritual atmosphere of the church college, but they build a personal bridge between the church and its college. They acquaint their parents and the church membership

with the program, activities, purpose and needs of the college, thereby breaking down superficial criticisms and winning intelligent and sympathetic support and constructive advice.

No church college can long maintain its significance and make its distinctive contribution unless the church's ablest young men and young women become its students, unless the clergymen and laity become intelligently conversant with its crucial and complex problems and suggest adequate solutions, and unless financial support is freely and continuously given. In the present era when astronomical sums of money are being allocated to secular education by the state, it becomes incumbent upon the churches to give increased financial aid to their colleges so that the academic work will compare favorably and creditably with that offered by state institutions. Every phase of the college's life—the facilities, the teaching staff, the educational program and the care of the individual students—must, to be as well done as they are in the state colleges and universities, have the churches' financial backing. This can come through increased and

continuous appropriations from the church bodies, from annual giving by the churches' constituency and from enthusiastic assistance in periodic campaigns for buildings and endowment funds.

The relationship between the church and its college is a continuous cycle. The church develops among its youth religious leaders for the campus; churchmen give their funds so that the college can present a stimulating religious program in which these youths can function. They thus create with faculty, administration and visiting religious leaders, a training ground for effective church workers—lay and ministerial. These, in turn, will assume as adults the leadership of their denomination and of Christian activities throughout the world.

For youth to have an education with a Christian orientation, for the church college to maintain its high position in a Christian democracy and for the churches to have in the future a dedicated and wise leadership, young men and young women of worth and great capacity must be students in their church-related colleges.

## How to Use This Issue of the Journal

A large supply of extra copies of this issue has been printed so that churches may secure them:

1. **For their young people** who now and during the years ahead will or should consider a church vocation. The chart of church vocations by Professor Nelson; the discussions of educational opportunities by Professor Hopper and President Milner; the summer service opportunities described by Miss Shellenberger; and Mr. Keckley's testimony will be of special interest to them.
2. **For parents** who, as the chief vocational counselors of their young people, wish reliable information concerning church vocations and the qualifications and training needed for them.
3. **For key lay men and women** who have assumed that counseling young people concerning church vocations was the minister's responsibility only.
4. **For church school teachers and leaders of youth**, so that they may give sound information when it is needed.
5. **For their local high school vocational counselors.**

**Seminaries, colleges, student leaders and vocational counselors** will find in this issue information helpful for their own use, and for putting into the hands of young people who have the native abilities and interest in the church which would justify their consideration of a church vocation.

Prices for extra copies are listed on page I.



# Where Go for Specialized Training?

MYRON TAGGART HOPPER

**S**IGNIFICANT SERVICE through church vocations calls for education—and education—and more education. There may once have been a time when all that was needed for religious leadership was some native ability and a desire on the part of a person to be a minister or a missionary or something else of the sort. If such a time ever existed it is long since past. Desire there must be, good intentions there must be, and there must be a sense of mission, also. But these are not enough, any more than they are enough for a person who wants to be a doctor or a lawyer. How tragic it would be for men or women to be turned loose to minister to the bodies of men when their only qualifications were a desire to be physicians or surgeons, good intentions and a sense of mission! How much more tragic it is for men to try to minister to the souls of other men with no more qualifications than these! Service through church vocations calls for a high degree of education and training.

Since adequate education and training are essential, it is important that care be exercised in the selection of the institutions where they are to be received. Prospective students will do well to ask a number of questions about the schools they are considering. Among these are the following:

1. *Is the institution accredited by the recognized accrediting agency for such an institution? If not, why not?* There probably are a number of non-accredited schools which are doing good work but the burden of proof is on them. Accrediting agencies, such as the American Association of Theological Schools, The American

Association of Schools of Religious Education, and the various college and university associations, are set up to maintain high standards. Institutions that are not accredited by the proper agencies are "suspect" as far as the quality of their work is concerned.

2. *What is the ratio of faculty to students?* Good education and training are as much matters of inter-personal relationships as they are matters of listening to lectures, reading books and taking examinations. It is doubtful whether full value can be received when the ratio of faculty to students is so much out of line that such relationships are impossible. On the graduate level a ratio of more than one faculty member to twenty students should cause a student to hesitate to enroll in an institution, and a ratio of one to fifteen is much better. Unless the student can get personal guidance and help from faculty members he might as well take correspondence courses, and there is a limit to the number of students each faculty member can serve in this fashion.

3. *Is there opportunity for a broad orientation in relation to modern problems and the modern world?* An effective religious leader needs to know much more than religion. He will be working with people from many walks of life and he must meet them where they are. He must present the claims of religion in their language and in the light of modern knowledge. If his training has been too narrowly "religious" he will not be able to do this. Much of this wider orientation will be taken care of if the prospective religious leader goes to an accredited liberal arts college or university for undergraduate training. This is, of course, the best procedure, for the religious leader needs a broad base of liberal arts education before beginning professional training. Under no circumstances should the person planning to serve through a church vocation eliminate such broad orientation in order

to hurry on to specialized professional training.

4. *Is there opportunity for study in all the major fields of theological education?* In these days of specialization there is the temptation to neglect those areas of study not obviously related to a person's field of specialization. Persons preparing for a rural ministry, or student work, or religious education, or college teaching, or some other special field, often want to take only those courses which are closely related to their field of specialization. They should realize the fallacy of this narrow specialization and be sure that the school they plan to attend will provide opportunity for study in church history, Bible, doctrine, church and community, and the practical field. Every person engaged in a church vocation needs orientation in all these fields. Specialization should be in addition to such basic studies.

5. *Are there rich offerings in the practical field?* The practical field is no more important than other fields of education but it is of equal importance. It is given special mention only because there are schools which emphasize other fields to such a degree that little attention is given to helping students know how to work with people and organizations, and how to communicate the Christian message. Occasionally there may be persons who are equipped with understanding and skills to such a degree that study and training in this area are not needed. Most persons need assistance along this line, however, so they should be certain that the school they select will help them to know and understand the nature of personality and how it grows and develops. They will need to know how to guide and counsel with the persons they seek to serve. Training in these areas involves much more than a few courses in sermonizing and organizing and financing the church. It is more, too, than learning how to conduct worship services and per-

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Dr. Hopper is Alexander Campbell Hopkins Professor of Religious Education, College of the Bible, Lexington, Kentucky. This is a graduate theological seminary of the Disciples of Christ.

NOTE: In connection with this article see the advertisements on pages 35 and 43. These are only a few of the fine schools which give specialized work leading to church vocations.





Columbia University

University chaplains are in a strategic position to influence young people who will soon be holding responsible positions.

form weddings. It involves a thorough understanding of personality and how it grows and develops.

6. *Is there an adequate program of guided field work and/or internship?* Adequate preparation for service through church vocations involves more than class-room and library experiences. The skills of such leadership cannot be acquired by talking about them or listening to someone else talk about them. They must be developed out of actual contact with real situations. Reading and studying about them is of great help but there must be actual practice of these skills under guidance and supervision. If a school does not offer opportunity for such guided and supervised field experience the student would do well to look elsewhere for his education and training.

7. *Is the course of study sufficient-ly flexible to meet the varying needs of individual students?* Some schools have included so many specific requirements in their courses of study that there is little opportunity to adapt their program to the individual student's needs. When this is the case a person seeking education and training is justified in having some doubts as to whether he should enroll in such an institution. Individuals entering a university or seminary

differ widely in their background and experience, and an adequate program of education and training needs to be "tailored" to the requirements of each individual. This is not possible when the course of study is too rigidly and completely prescribed. There should be opportunity for choice and election in the light of individual needs.

8. *Is there adequate counseling and guidance of individual students with respect of their program?* The importance of a flexible program has been stressed in the preceding paragraph. It is almost better not to have such a flexible and adaptable program than it is to have such without adequate guidance and counseling. There is danger in unguided election and choice of courses. Students may fail to elect courses which they need, or they may make the mistake of specializing too narrowly. This danger can be avoided through adequate counseling and guidance. It is important, therefore, that the school selected provides for such so that from among its many offerings the individual student may be able, under guidance, to formulate the most profitable program possible.

9. *Is there opportunity for education and training in the individual's special field of interest?* Too much stress can be placed upon specialized

training for specific areas of work. This has led to a demand for specialized courses related to specific areas that has often been absurd, such as "English for Secretaries" and the like. More important than these overly specialized courses are good basic courses. A strong course in New Testament is better than one on "New Testament for the Rural Ministry," and a basic course in church organization is better than one dealing with a special type of church unless the specialized courses are taken in addition to the basic courses. Even so, a prospective student should select a school that offers guidance in the field of his special interests.

If he is interested in a highly specialized field, it may be advisable or necessary for a student to take training in two schools—attending a seminary, for example, for his basic education and some university for one or more semesters of special training. Few seminaries give, in addition to the basic subjects, sufficient training in journalism, radio, agriculture, social work and the like, for specialization in these fields. Medical missionaries, nurses and some teachers would, on the other hand, take their major work in the specialized school, attending a seminary for their courses in religion and missions.





Scarritt College for Christian Workers

Most denominations have established seminaries and colleges to give special training to those going into church vocations.

What has been said so far applies primarily to the selection of institutions by those who are seeking professional training on the graduate level. The securing of such training should be the aim of most persons planning to go into professional church vocations. There are, of course, other church vocations, such as the "non-professional" jobs listed on Dr. Nelson's chart. Much of what has been said is applicable to these vocations, also. Certainly, such persons need to understand religion and its function in life. Their service will be greatly enriched if they know and understand religion as well as their specialty. Indeed, they can hardly call themselves *religious* social workers, journalists, teachers, etc., unless their competency in religion is on a par with their competency in their special field. The same is true with respect to church secretaries, directors of music and the like.

Fortunately, many of the institutions where training for church vocations may be received have scholarship aid for worthy students. Information regarding such aid, as well as other information, is usually carried in an institution's catalog. Information as to the name and location of schools can usually be secured from local pastors or from denominational boards of higher education. Persons now engaged in work of the nature for which education is desired can give information regarding training agencies also.

Each person planning to enter a church vocation should seek out such information and make a careful selection of the school where he will get his training. It should be the best one possible, rather than one toward

which he may have some sentimental leaning because a friend or relative attended it. Nothing less than the best of education and training is worthy of a church vocation. The church faces a herculean task in these days and it desperately needs well educated and highly trained servants.

## Needed: A Quality of Life and Spirit

*(Continued from page 5)*

moved to do so because it loves all men for whom Christ died. No young person ought ever to get into the business of the Church without a basic outgoing concern for people.

In this hour, the Church is forced to address an age which is intellectually uprooted. A pious "zeal without knowledge" will be weighed and found wanting by the brutal facts of our world revolution. This means that the young person going into a church vocation must have an "intellectual toughmindedness." If we are to phrase the Gospel in terms which our age can understand, the Church must have minds that are intellectually curious and disciplined. "Out-thinking the pagans" in our day will mean a mental wrestling with the deep issues of faith as well as with the challenging false doctrines of our culture. To bring about a decisive meeting of God and man will mean infinitely more than "clerical visionaries who think vast, dim thoughts, and do not work."

Then the Church and our age stand in need of spiritual sensitivity. People in church vocations must be

aware that they have not chosen Him, but that He has chosen them. Only then can they speak to men in the name of God. The church worker must also have a poignant awareness of that tragic sense of life in which so many people are engulfed. There should be some capacity for going beneath the surface of life to that struggle of soul which issues in a better humanity. The Church desperately needs people who are constrained by the love of Christ into a deeply personal self-crucifixion "for the sake of the world." This is that quality of spirit that brought Jesus to tears over Jerusalem and led him to forgive a dying thief.

This kind of spirit does not come from polite little devotionals but grows out of much prayer and inner agony of soul. A young person entering a church vocation must have a singleness of purpose which gives birth to a purity of heart. This results in an emotional stability which is capable of meeting the frustrations and despair of modern life.

Finally, let it be said that the Church stands in need of the right kind of creative labor. It is one thing to bustle away time and energy in endless "busyness," but it is quite another matter to labor "mightily in tears" for the fruits of the Gospel. Therefore, the Church leader must give himself wisely and without reservation in those areas of life where honest labor will count whether it be with books, people or prayer life. Any young person who aspires to church work must consider the costly demands of both God and man. For this calling requires unique qualities of life and spirit.



# Presenting Church Vocations to Young People

What principles should guide us in telling our young people about church vocations? Where are the best places to do it?

by Richard G. Belcher

**A**T a recent national conference of young people a young man was heard to remark, "I used to think there was something queer about people who wanted to work in the church, but now it seems just as natural to consider working in the church as it does to think about any other kind of work." It would be dangerous to generalize the attitude reflected in this comment and claim it for all our youth, but it certainly represents progress in the right direction. Employment within the framework of the church should be the natural consideration of young people who have grown up in the church.

## How to present Christian vocations

One step in the direction of achieving this goal is to *dispel the prevailing notion that church vocation means only the pastoral ministry or the mission field*. Youth and adults alike need to become aware that diversification and specialization have caught up with the church. Church related colleges, hospitals, homes, settlement houses, printing and publishing establishments, and promotional agencies all call for a wide variety of personnel with the same sense of commitment usually expected of the pastor and missionary. Furthermore, the mission field itself presents a wide variety of vocational opportunity. Recently I witnessed a service in which some ninety missionaries were commissioned. Seventeen different vocations were represented in this group, including a psychiatrist, sanitation engineer, agricultural specialists, nurses, pharmacists, educators, and ministers. The realization of this fact greatly extends the field of recruitment among young people.

Another step in the right direction

is to undergird the presentation of church vocations with a *sound philosophy of Christian vocation*. A philosophy that recognizes the potential sacredness of all useful work, and does not by implication say that those who choose work outside the church are un-Christian. This prevents the development of "holier than thou" attitudes, and recognizes the equal commitment of young people regardless of their vocational choice. This is an important aspect of the total recruitment situation. Furthermore, a sound philosophy of vocation provides a base for good counseling after a young person has made a commitment. If in the course of time it develops that a young person has made a wrong choice of church vocation, he can then be guided to other work without damage to his sense of commitment and without danger of guilt feelings developing to mar his future.

It is not easy for a church to be consistent with this philosophy of vocation. The natural tendency is to heap honors and attention upon the youth who has chosen the pastoral ministry or the mission field for a life work. But is it really fair, we may ask, to heap honors upon Joe who has decided to enter the ministry and not to do the same for John who with equal commitment has decided to do his level best to be a Christian lawyer? Doesn't the world need one quite as much as the other? Will not both face temptations as they pursue their announced purpose?

The challenge to church vocation must always be presented in relationship to the demand for Christian commitment in all of life. The need for Christian leadership outside the church must be recognized as we present the leadership needs within the church. Failure to do this weakens our case with youth themselves. Their response is better when they see the church as only one avenue of service

to the world's need. To many it will become *the* only one.

Another principle that should be followed in presenting church vocations to young people is the *recognition that decisions grow*. That growth may take the form of confirmation of a decision made earlier, or it may take the form of a new decision. The interests of young people change with the years. The skills of young people change and develop with new knowledge and new experience. To present church vocations to a young person of thirteen in the ninth grade of school is a different matter from presenting church vocations to a senior in high school. It is frequently true that by the time a young person is eighteen he will have discovered talents that he didn't know he had at thirteen. Consequently a group discussion about church vocations with intermediates will be different from a discussion with a group of post-high school youth.

On the whole we may say that the younger the group the more general will the discussion be; the older the group the more specific and detailed will be the discussion of all the factors concerned. For both groups the emphasis on the basic importance of the Christian commitment is stressed. It is the implementation of that commitment in the choice of specific occupational fields that will vary greatly.

There is great danger that enthusiastic persons will push intermediates faster than they should go. The intermediate quality of hero worship should be exploited in presenting great heroes of the church to these young people. In so doing they will become acquainted with some of the broad areas of the church's life and work. Information about church vocations should be frequently given. The importance of Christian commitment should be stressed. But, generally speaking, we should not press for

Mr. Belcher is secretary of the Interboard Committee on Christian Vocations of The Methodist Church, with office in Nashville, Tennessee.



decisions by intermediates for specific fields such as the ministry, nursing, Christian education, etc.

Still another principle that must be observed in presenting church vocations to young people is that of *selectivity*. Unfortunately the church has almost always needed recruits. It has been glad to get whoever volunteered. Only a relatively small number have been turned away from the opportunity of full time work in the church.

Recently a guidance officer in a church related college told me how, each year, the representative of a large industrial firm comes to his campus and asks for interviews with the ten best men in the senior class. He is not too interested in their fields of study. The firm will make up for any deficiencies in that regard with an extensive in-service training program. Of the ten he interviews, his firm will hire two or three. This industrial firm does not wait for volunteers. It selects those who are best suited to the type of work to be done. Churches, and the Church, need to exercise some of the same selectivity.

One pastor I know of does exactly this. He cultivates his young people. He watches for those young men and women with outstanding ability and with the necessary personality qualifications. He gives these outstanding young people responsibility in his church. He uses them as his assistants in various phases of his church's program. He keeps in close personal touch with them through their years of college. As a result this pastor is responsible for an amazing number of young people who have chosen a church vocation.

Selectivity poses some problems. What does the church do with those young persons who feel called but who are not able? There is no easy answer to that one; but the problem is not so difficult if a sound philosophy of vocation has accompanied other activities in which church vocations have been presented. If the young person's understanding of Christian commitment is sound, then he can be guided to some other worth while task without feeling that he has failed his "call."

#### Where to present Christian vocations

The subject of Christian vocation, and church vocations, should have a constant place in the church's life



Jerome Drown

Every young people's class or society has a responsibility for acquainting its members with vocational opportunities within the church.

and thought in much the same way that attention is given to missions, stewardship, evangelism, or temperance.

In most of the Protestant denominations units of study on vocations appear in the church school curriculum from time to time. The *church school* is a logical place for church vocations to be given consideration, but some pertinent questions may be asked about the effectiveness of the manner of presentation. In a recent study, Dr. Ralph Felton of Drew Seminary, asked 1978 ministerial students to indicate the persons who exerted the greatest influence on them in their decision for the ministry.<sup>1</sup> Some of his findings are listed below:

1. Pastor—34%
2. Mother—17.4%
3. Father—11.2%
4. Evangelist—6.4%
5. College teacher—5.8%
6. Sunday school teacher—5.0%

Most local churches need to spend some time in workers' conferences, or in other ways, helping their teachers of youth to become more effective in presenting such vital matters as church vocations.

*Sunday evening youth fellowship groups* offer another advantageous

situation for presenting church vocations. A series of discussions can be held dealing with broad areas of church vocation such as the ministry, Christian education, the medical services, the home mission field, the foreign mission field, the ministry of music, religious journalism, social work under church auspices, etc. Resource material and information can be obtained from the personnel offices of the various boards, agencies, or commissions of each denomination. Representatives of various church institutions in the contiguous territory can be invited in as resource persons.

*Inter-church youth councils* can effectively plan district meetings around the idea of church vocations. Time will limit the activities of such a meeting to some presentation of a motivational nature, and general information can be given. In addition to the interdenominational materials, a representative of each of a half dozen different denominations might make five-minute presentation of the most urgent needs within his church.

*Summer camps, conferences, and institutes* have been and will continue to be among the best places to present church vocations. Reasons for this are numerous: the sense of apartness from the usual routine of life, an environment charged with religious

<sup>1</sup>See Dr. Felton's article on page 20.



ideas and experience, and concentration of like minded youth in one group. These are situations which naturally encourage free discussion. There is always the danger that at commitment services there will be too much emotion, too much group pressure, for honest decisions to be made. The best preventative for this sort of malady is more training for camp and institute counselors—especially at the point of vocational counseling.

In these summer situations all kinds of group meetings can be used to present church vocations. Informal group discussions are effective with good leadership and ample resources. Panel discussions, with representatives of various church vocations participating, are always acceptable as an evening program for the total group. Motion pictures<sup>2</sup> can be used effectively to stimulate interest and to provide the ground for discussion.

The church has sometimes been critical of public school guidance people because they felt that the guidance folk did not give sufficient attention to church vocations. It is entirely possible that the church has been remiss in supplying guidance people with the information they need. Every local church should make sure that the guidance officer in the local high school has information about church vocations. The church does not expect the school to do its recruiting. The church does expect that the guidance officer will be as well informed about church vocations as he is about vocations outside the church. Probably a friendly call, with a packet of materials and this issue of the *Journal* to leave with the counselor, will do the trick. Interdenominational materials are most acceptable in this situation. Are career days held in the local high school? Are church vocations represented? Interchurch councils could help at this point. Why not go to work on it!

A large portion of this world's problems is basically spiritual. Here is a positive challenge to lay before young people. Here is an important reason why our most able youth need to be squarely faced with the opportunity of a church vocation. Let us present that challenge with the wisdom and skill that the situation deserves.

What is it like to be in a church vocation?

How do I know I would be able to do the job?

Young people are finding answers to questions like these when

## They Try It Out During the Summer

by Ethel Shellenberger

SEVERAL MONTHS before this magazine reached you—yes, even before the turning of the New Year—applications from young people all over the country began coming in to denominational and interdenominational offices requesting assignments to work camps, caravans and other summer service units. Without knowing the impulse which prompted these applications, we may still safely say that literally hundreds of today's young people are offering themselves for unselfish service in a great variety of projects.

The average church member would be amazed at the 32 pages describing all the possible opportunities which are listed in the pamphlet "Invest Your Summer," published each year by the Commission on Youth Service Projects of the United Christian Youth Movement.<sup>1</sup> One cannot help speculating on what the world climate might be today had these same opportunities been available to young people twenty years ago. Nor is it strange that we should wonder what changes in the climate ahead can be expected because of the enthusiastic response of today's young people to summer service opportunities.

Impressed with the interest shown by church young people in these summer service opportunities, the Executive Committee of the Commission on Youth Service Projects decided to try

to discover how much value such projects had in determining the future vocations of the participants. Though the returns represent only a fraction of the young people who have given their summers to service projects during the last several years, the results of the questionnaires distributed are quite revealing at this point. The majority had already chosen their vocations, yet 71 percent of those replying said the experience had either helped them to make their choice; to confirm or strengthen their previous choice; or to make a new choice. The following reply from a caravanner is typical:

"I have found that my caravan experience was of utmost value to my working in a local church situation as Director of Religious Education and Youth Director. Program planning, worship planning, work projects and recreation, such as we did on caravans are constantly being carried over into my work."

It is quite understandable that the majority of the young people who make up the service units each summer are preparing for vocations in the professions. Many who replied to the questionnaire were still in college or seminary; others had already entered their chosen field of work—doctors, nurses, ministers, directors of religious education, teachers, etc. It is natural that the vocational benefit of these people from summer service projects would be very great. However, in reporting what they were doing differently as a result of their experiences, they stressed such things as: more

<sup>1</sup>See page 21 for information about this.

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<sup>2</sup>See the listing on page 22.



active as leader in local church; new attitude toward people; seeing need for Christian vocation; more patience, love, understanding; change in outlook on humanity; more vital personal religious life; new attitude in general; greater understanding of people, especially people from different backgrounds. These are only the answers which appeared *frequently* on the report forms; there were many, many, others.

A close scrutiny of the list of service opportunities reveals them to be of a very general, rather than of specific vocational benefit—the kind of experiences which would be valuable to any young person entering any lifetime job. That's why it is especially heartening to know that not every young person giving his summer in a service project expects to be a minister, missionary, or director of religious education. More and more we find an office secretary obtaining a leave of absence for six weeks or two months to be in an ecumenical work camp. Or a young farmer giving an entire year with a service unit of one of the denominations which has a year-round program. Engineers, housewives, lawyers, radio announcers, nurses, and business men are all included as occupations of those replying to the questionnaire. Thus every place these workers become established in communities, working with people, there should be established a more favorable climate for the growth in constructive personal relationships so needed in the world of today.

The very fact that summer service units are made up of young people entering a variety of vocations proves to be a strength. It is just as necessary for those entering church vocations to leave their sheltered educational halls and meet reality through the variety of contacts as it is for prospective young business men to see, understand, appreciate and take part in the specific church work which the summer service program opens to them. One young man in describing his experience said he had been "exposed to some of the difficulties that lie in the way of the Christian under different circumstances."

It may be that the churches today need to be more keenly aware of the great potential strength that is growing within the ranks of their young people. Such an awareness will make local churches in particular seek

worthy tasks for these young people who have had above-average experience in Christian work. The number of professional positions related directly to the church are somewhat limited, mostly because of budget. But the use of enthusiastic young lay people within the ranks of the membership can have a tremendously stimulating effect.

One plan for doing this on a national level has been adopted by a number of churches through their foreign missions programs. They have been sending young people just graduating from college to take short-term three-year assignments in Japan, Korea, India, and Latin America. A twofold value has resulted. (1) The opportunity for young people to work with other young people, especially in a post-war period, has been very fruitful from the standpoint of strengthening personal relationships—this time on an international scale.

And (2) the fact that more than one-third of the short-termers return for more training in order to enter the mission field permanently, after being assured by trial that it is their vocation, means strong future leaders in the missionary enterprise.

One young work camper said, "I sincerely feel that the fate of the world rests upon the Christian Church and primarily upon the youth, who will soon be taking over the management of world affairs." He had caught the spirit underlying the service given by hundreds of young people each summer. Such service has great potentialities for creating a better world climate both within our own country, where caravaners and work camp members work to give warmth to a church program sometimes too indifferent, and also within the war-scarred countries of Europe and Asia which the fresh strength of youth is helping to rebuild.



*Merrim from Monkmeier*

A volunteer worker in the East Harlem Protestant Parish gets experience in working with children of several races living together in a great city.



# Yes, But It's Worth It

Many church vocations require a rugged body as well as a stout spirit, but there are ample compensations in return

by E. Weldon Keckley

THE MINISTRY of the Church bewilders some and challenges others. There are few pastors, directors of Christian education, missionaries, church secretaries or field executives that at some time or other have not been asked why they chose their particular phase of the ministry. Those who ask are bewildered after seeing the tremendous task which church workers face, the all too frequent lack of facilities and tools with which to work, the hours consumed in labor, and in some cases a comparatively small financial remuneration. However, that which intimidates some at the same time challenges others. Those who enter the ministry, with few exceptions, are happy with their work. They recognize the problems and difficulties but they say with one accord "Yes, but it's worth it." Problems and difficulties exist; nevertheless, in this, as in all fields of endeavor, they can be overcome.

There is a make of automobile on the present day market that advertises with this injunction: *Ask the man who owns one.* It implies that the man who does not own this particular automobile may have all kinds of objections and criticisms, but the man who does will state the real facts in the case. The advertisers are confident that the testimony of the owner will be more convincing and sufficient to sell the product.

This is true for the ministry of the Church. Regardless of the particular kind of work, and there are many, the testimony of those who minister in the name of the Church of Jesus Christ should be the criterion upon which one judges the Christian ministry.

Mr. Keckley is Minister of Christian Education at the Country Club Christian Church in Kansas City, Missouri.

I am one of thousands who has found considerable satisfaction in the professional work of the church both as a pastor and as a minister of education. It has been my privilege to work in small, medium size, and large churches. If the decision to enter the ministry was laid upon me again I would make the same decision.

Why?

In the first place, there are few professions with such unlimited possibilities. Your circle of influence continually expands. It begins with your neighbor and expands until, in the case of some, it encircles the globe. For most of us it thrives within our parish and community. There, in our own way, we live and lead and lighten the complexities of the age.

As the Church grows it moves to new areas, thus calling for more men and women trained for Christian leadership. The advent of Christ set off a chain reaction from twelve to seventy to countless numbers. The profession has never and probably never will reach a saturation point. Within each branch of service there are as many different opportunities as there are situations and people. Some have been called to your attention in this special issue of the *Journal* and reference made to others. As each new person enters the ministry he or she carries the possibility of a new type of service. There will always be a place for the person who chooses the ministry as a vocation.

In the second place, there are few professions that bring one so close to people of all walks of life and in all circumstances. There are professions which serve the troubled, the mentally and physically sick, the people who desire to learn, those who are poor and those who are rich, those who have leisure time, etc. The ministry is unique in that it serves all of these. This factor contributes in an important way to the happiness of church workers. As you are subjected to the sorrow and unhappiness of some peo-

ple, you are lifted by the joy and happiness of others. Through this intimate relationship with people there comes an unbounded satisfaction.

There are few professions that offer such an opportunity for personal growth. Here is a third answer to the question—Why? As one strives to stimulate the minds and hearts of others, he, himself, is stimulated. The minister who preaches must be alert to the sensitivity inherent within man. The Christian educator who teaches, and trains others to teach, is changed by his own teaching. The missionary who seeks to awaken an interest in the Christian way of life is made conscious of his own shortcomings. This is true of all phases of the ministry. There is little chance of stagnation. As people grow, so does our ministry. We are the managers of our own time and the creators of our own work.

A fourth answer is that there are few professions with comparable compensations. It is true that few amass fortunes, but it is also true that few receive an income so small that they cannot care for their personal needs and enjoy a full and well-rounded life. The day is rapidly passing when one looks upon the ministry and sees sackcloth and subsistence. Those who minister in the name of the Church enjoy the privilege of community leadership, the respect of all men. They also enjoy the inward satisfaction that cannot be described but has to be felt, which comes from absorption in work of great importance and of service to others. These cannot be bought at any price but come freely to those whose concern for others overshadows the concern of self.

Finally, there are few professions with so great a heritage. To walk in the footsteps of Christ, of Paul, of Francis of Assisi, of Calvin, of Wesley, of Bushnell, a great American, and all who have followed them is indeed a privilege. It is these and others who have made the ministry a high calling. Thus, those who enter the field of professional church leadership enjoy many privileges and opportunities, but also a responsibility for the future of the Church.

Yes, the compensations of a church vocation are worth the investment of one's life. If I were again to choose a vocation my decision would be the same.



# *It's Your Responsibility, Too*

Whose job is it to suggest to young people that they enter church vocations? Is your church doing all it should along this line?

by Ralph A. Felton

OUR professional church leaders come from ordinary homes like yours and mine. They do not come from "exceptional parents" or from homes of only professional people. They come from the homes of farmers and tradesmen, skilled workers and merchants.

Our Rural Church Department at Drew Seminary made a study of 1978 ministerial students from 48 states, attending 57 theological seminaries and colleges of 20 of the major denominations.<sup>1</sup> The findings showed that one-fourth of these students came from farm homes, 19 per cent from the homes of skilled workers, 14 per cent from the homes of small business men, 9 per cent from the homes of unskilled workers and 8 per cent from the homes of tradesmen. More ministers serving in a variety of church occupations are needed, and we, the people in average church families, must provide them.

It is possible that a boy's father has greater influence over his son than a mother has in material things, but a boy looks to his mother more for guidance in spiritual matters. In this study of 1978 ministerial students, these young men were asked what situations and events influenced them to enter the ministry. "Home training" was the greatest influence, affecting the decision of 13.7 percent, with "contacts with a pastor" the important factor for 12.5 percent. The replies showed that their mothers had influenced more of them to go into Christian work than had their fathers, and more than the combined influence of the vocational

guidance teacher in high school, the boy's high school friends, his high school teachers, his college friends and his college professors. In other words, the mothers in our churches are the ones who will largely determine whether our nation will be a Christian nation in future years, as a result of the way they influence their sons and daughters to enter church vocations.

God is still "calling" young people into full-time Christian service, but they cannot understand that call without more help from parents, church school teachers, pastors and others. Over 83 percent of the young men in the study referred to above said that the thing which tended to keep them out of the ministry or slowed down their decision was simply the fact that no person, no organization, no teacher, no pastor, no prominent layman, or no parent guided them or counseled with them on the subject.

One student gave a typical answer: "No one ever talked with me about going into the ministry until I asked about it."

It might help us parents and pastors and church school teachers if we knew when we should discuss this subject of Christian service with our young people. In the study mentioned, it was discovered that these boys had *two* periods of decision. Forty per cent of them began thinking about it before they were sixteen years old, and 69 per cent before they were nineteen years old. In fact, seven percent of them were secretly pondering the question when they were under ten years old. The important years of decision were the junior and senior high school years. A little later they made their *final* decision, but this date was earlier than we think. In three cases out of five it was before they were twenty-one.

This would indicate that we should begin earlier than we usually do to suggest the church as a possible vocational choice. Children should not, of course, be "high pressured" into making commitments, but when the question comes up, "What do you want to do when you grow up?" possibilities could be pointed out. The fact that the church needs business men, farmers, builders, doctors, secretaries, nurses, writers, etc. makes it easy to turn nearly any bent in the direction of a church vocation.

A lot of young people are hesitating about going into full-time Christian work because they do not see where the money is coming from to get their training. As a rule they do not come from wealthy homes. Perhaps we need more dads like a colored farmer this writer met last month in South Carolina. He and his wife have seven children. They also have lived all these years in a poor and unpainted house. "We've needed a new house a long time," he explained. "Just as soon as we get our seventh child through college, we're building."

The church school should have in the center of its life a concern for providing leaders for the church in its many agencies and in its worldwide mission. This concern should not be left to the minister and to parents alone. Rather it should be an important emphasis in the whole program of the church. Every young person growing up in the church should be fully conscious of the varied opportunities for service in the church, and seriously consider whether or not he should train for one of these vocations.

If we believe that there is a very real need of men and society for Christ; if we have discovered that young people want to serve mankind instead of living lives of ease and luxury, let us begin discussing this question with our boys and girls earlier than we have been doing. Let us help give God a chance to "call" them into his service.

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<sup>1</sup>See notation on "New Ministers" on page 21.



# Resources

## for Study in the Field of Church Vocations

by Jesse Pinell Peirce\*

**SPECIFIC INFORMATION** about openings in church vocations should follow general discussions of this subject. Also, if a single boy or girl in the youth fellowship expresses interest in going into church work or seems to have good potentialities for it, the minister or youth adviser will want to have at hand material for him to read. The following notes will indicate some of the resources available.

### Informational Materials

The following small books are basic in this field:

**We Have This Ministry** (Church Vocations for Men and Women) John Oliver Nelson, Editor. Association Press, 347 Madison Ave., New York 17, N. Y., \$1.50. Leaders in their fields present ten phases of work which is done by the churches, using trained, church-supported personnel. The brief treatments of such areas as director of religious education, missionary, minister to students, military chaplain, etc. are drawn in ways which make these professions attractive, yet at the same time acknowledge the personal and educational qualifications necessary for success.

**Look at the Ministry**, by John Oliver Nelson. Association Press, 75c. A dramatic message in photographs, showing the various opportunities and responsibilities devolving upon a Christian minister today.

**A Young Man's View of the Ministry**, by S. M. Shoemaker. Association Press, 75c. Here is a persuasive, sympathetic appeal to young men to consider the ministry as a way to invest life, particularly in view of need to match material with spiritual power. It is written by a younger man in the ministry to undergraduates who are looking for a means to Christian service. High school students will also find it helpful.

The following smaller booklets will supplement the list above:

**Counseling for Church Vocations**, by Harold W. Ewing. Abingdon-Cokesbury Press. 25c.

**Vocational Opportunities in Christian Education**, by Robert R. Powell. Methodist Publishing House, Nashville, 20c.

**An Enlistment Manual for Church Vocations**, by John Oliver Nelson, Committee on the Ministry, Federal Council of Churches. (Now the Department of Christian Vocation, National Council of Churches, 297 Fourth Ave., New York 10, N. Y.) 35c.

**New Ministers**, published by the Department of the Rural Church, Drew

Theological Seminary, Drew University, Madison, New Jersey, 10 copies for \$1.00. Single copy, 15c. A study of 1978 ministerial students to determine the factors which influence men to enter the ministry. Prepared to help pastors, parents and teachers in recruiting new ministers.

**Invest Your Summer**, a catalogue of summer service opportunities in this country and abroad. Prepared by the Committee on Youth Service Projects of the United Christian Youth Movement, 79 E. Adams St., Chicago 3, Illinois. 15c.

**A Students' Vocational Guide**, a partial listing and description of religious and social work fields, done in chart form, with directory of agency addresses. Student Christian Movement in New York State, 2 West 45th St., New York 19, N. Y.

More general in character, but giving an inspiring vision of opportunities in mission fields are the following books, published by the Friendship Press, 150 Fifth Avenue, New York City:

**Christian Youth and Christian Vocation**, a Guide to discussion and action on Christian vocation, rather than specific information about church vocations. United Christian Youth Movement, 79 E. Adams St., Chicago 3, Illinois. 35c.

**Master, What Shall We Do?** by J. Stuart Wetmore. General Board of Religious Education, Church of England in Canada, 604 Jarvis St., Toronto. 30p. An inspiration booklet on making one's job Christian; not specific on church vocations.

### Materials on Missionary Service

**Tomorrow Is Here**, by Kenneth S. La Tourette and W. Richey Hogg. \$1.50.

**World Christianity: Yesterday, Today, and Tomorrow**, by Henry P. Van Dusen, \$1.00.

**The Shrine of a People's Soul**, by Edwin W. Smith. Paper \$1.00, cloth \$1.50.

**The Student Volunteer Movement**, 156 Fifth Avenue, New York 10, N. Y., has a packet of materials describing opportunities for missionary service.

### Denominational and Inter-denominational Materials

The best source of information for specific openings in a denomination will come, of course, from the headquarters of the denomination. Most denominations have special committees or boards dealing with this area. If you do not know just where to write, send your request to the division or board of Christian education and ask that it be forwarded.

All denominations have some material, and several have a dozen or more pamphlets which can be obtained free or for a small charge. The scope of these pamphlets and brochures is broad, extending from attractive inducements to consider a church vocation, to an outline of the specific steps and procedures for entering a particular church vocation. Individuals, local churches, youth assemblies, and conferences could use such literature effectively. Most agencies will be glad to send sample copies of this literature and make it available in larger quantities as needed.

Help for interdenominational promotion of recruitment for church vocations may be obtained from the Joint Department of Christian Vocation, National Council of Churches, 297 Fourth Avenue, New York City or from the United Christian Youth Movement, 79 E. Adams St., Chicago 3, Illinois.

For information about secretarial and office work in the National Council of Churches or in state and city councils of churches, write to Miss Helen Kindt, Personnel Director, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

### Inspirational Materials

A good stimulant to serious consideration of church vocation, and a means of encouragement to those who have committed themselves, is reading the biographies of those who have served their Christ and their church as trained professional workers. This would include books available at the public library or school library such as the following:

*So Sure of Life*, by Violet F. Wood.

*A Man Called Peter*, a biography of Peter Marshall, by Catherine Marshall.

*I Would Do It Again*, (autobiography of a Disciples minister), by F. E. Davison, Bethany Press.

*This Ministry* (the ministry of Henry Sloan Coffin) edited by Reinhold Niebuhr.

A very pertinent worship service on church vocation is found in *The Candle of the Lord*, a collection of services prepared by Myron Taggart Hopper and published by the Bethany Press, St. Louis. This service, called "Listen, Youth," presents a strong challenge to young people to consider, "What Are You Going to Do with Your Life?" The challenge (written by Barton Hunter) mentions specific positions, such as preachers, missionaries, doctors, religious journalists, state secretaries, etc. The following sample indicates the style:

"God needs workers in religious education. God can't use any little people in this field. No misfits are wanted.

If you would serve God here you should have a mind like a razor and a constitution like a buzz saw. . .

You've got to know your stuff. Your stuff is people, books—particularly your Bible—and life.

It's a great field for those who can qualify. . . ."

\*Minister of the First Congregational Church of Elgin, Illinois.



# Audio-Visual Resources

## In the Field of Christian and Church Vocations

by Richard G. Belcher\*

AUDIO-VISUAL RESOURCES dealing with Christian vocation are definitely limited as to both quantity and quality. The resurgence of interest in church vocation throughout Protestantism has not been in operation long enough to produce such materials in any significant quantity. Consequently, those who work in this field will have to exercise their ingenuity for some time to come to make the best of what is available.

All of the available audio-visual resources deal with one or more of the following aspects of the question of Christian vocation: motivation, information, philosophy, factors involved in making a choice of vocation.

It should be noted that many audio-visual resources that are not strictly in the vocational field are excellent from a motivational point of view. For example, the films *Again Pioneers* and *Wings to the Word*, although missionary films, can be effectively used in vocations conferences and elsewhere to stimulate interest in the mission field as a vocational opportunity. Furthermore, they both serve the purpose of opening up the possibility of a church vocation to many youth who will not have given previous thought to the idea.

The sound filmstrip *Split Decision* is the story of two young men who faced the problem of choosing a Christian vocation. One of them finds the answer within the church and the other outside. This filmstrip provides excellent background for a discussion of the philosophy of Christian vocation. It also illustrates the factors that a young person must take account of in choosing a Christian vocation.

This filmstrip has been effectively used by inter-church groups in the following manner:

The meeting began with a brief worship service built around the idea of the sacredness of common work. Four young people led the worship and the entire program that followed. After the worship service one of the leaders made a brief statement on the importance of the decision they all faced about a life-work. He then raised a question or two about their responsibility as Christian youth in making this decision. The other leaders joined in the discussion. For about fifteen minutes they raised the usual questions about a Christian vocation: What is a Christian vocation? Why choose a

church vocation?, etc. They did not attempt to answer these questions; they simply talked about them and tried to make the issues sharp. Then one of the leaders suggested that they take a look at the filmstrip *Split Decision* to see what answers were suggested for these questions. The filmstrip was viewed. Then the entire group divided into four smaller groups with one of these four youth leaders as chairman, and an adult as resource person. For half an hour the four groups discussed the answers suggested by the filmstrip and made their own evaluations. The discussion was so lively that the leaders experienced some difficulty in getting the group together again.

When the group was reunited, one person from each group reported briefly on the discussion in his group. One of the youth leaders made a summary statement and the meeting closed with a brief prayer and benediction.

The filmstrip *Split Decision*, the film *Crossroads*, and other audio-visual resources can frequently be used without preliminary or summary statements or activity. They are self-contained units. However, if our aim is to help youth and students who face the matter of choosing a life work, it will be better to use this resource as a part of a larger approach that will encourage thinking, questions and answers, and participation on the part of the viewers themselves.

Following is an annotated list of some of the better audio-visual resources now available in this field:

### 16mm Sound Films

#### A Job for Bob

(Protestant Film Commission; 30 minutes; rental \$8.00). The story of a young man, a job he couldn't get, and how he did get one within his own abilities—and a wife too.

#### Crossroads

(Methodist church; 30 minutes; rental \$10.00) Presents the experiences of Jim Barclay as he seeks the expression of God's will in his vocational life. The picture closes with the assumption that he will dedicate his life to the church in its ministry.

#### Church Vocations

(Vocational Guidance Films; 10 minutes; rental, \$2.00). Enumerates the various functions of the minister, with brief picture of each; and suggests some of the requirements of a good minister. Other church vocations are shown briefly and examples of the influence of church leaders in history, literature and public affairs are indicated.

The film is recommended for public school use and will be helpful in opening to youth groups in the church an under-

standing of the wide diversity of vocational services needed by the church.

### Filmstrips with Recording

#### It's Your Life

(Methodist Church; sale \$4.00) Presents the basic Christian philosophy of vocation with particular emphasis on church vocation. Complete with recording (78 rpm) and utilization guide.

#### Some to Be Pastors

(United Christian Missionary Society; sale \$10.00) An interview between a young man who is considering the ministry and his pastor. During this interview the pastor describes the main duties of the pastor of a local church. These include preaching, administration, and calling. The importance of the pastor's health and home life is emphasized.

#### Split Decision

(Methodist Church; rental \$2.50, sale \$8.00) The story of two decisions made by two young men; one to serve in the church, one to serve outside; both made on the sound basis of a Christian philosophy of vocation.

There are, of course, other audio-visual resources available.<sup>1</sup> The Joint Department of Christian Vocations of the National Council of Churches has released a set of filmstrips. For information concerning these, write directly to the office at 297 Fourth Avenue, New York City. However, these and other resources should not be used with any youth group or conference without a careful preview. Audio-visual resources are still resources and nothing more. They will never take the place of the competent counselor and leader.

### Sources for These Materials

The motion pictures are available from the Religious Film Association and most denominational publishing houses. The sound filmstrips may be purchased from the respective denominational publishing houses, and with the exception of the title *It's Your Life*, are available also for rent.

### Plays for Holy Week

BACK ISSUES of the Journal containing last year's popular dramatization of the Last Supper, "The Upper Room" are available at 15c each, three for 25c. Also available at the same prices is a small supply of the Easter play, "It is Just Beginning," from January 1949. This issue includes also "Pentecost," a special meditation for a worship service, and Lenten worship services for four age-groups.

\*Secretary, Inter-board Committee on Christian Vocations, The Methodist Church; author of "Presenting Church Vocations to Young People" in this issue.

<sup>1</sup>See also your *Audio-Visual Resource Guide for Use in Religious Education*, second edition (1950) and Part Two (1951). Sale, \$2.50. Available from the Division of Christian Education, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.





## Primary Department

by Lillian White Shepard\*

THEME FOR APRIL: "Fairest Lord Jesus"

THOUGHT FOR THE LEADER:

Take my voice, and let me sing,  
Always, only, for my king.  
Take my lips, and let them be  
Filled with messages from Thee.

FRANCES R. HAVERGAL

HYMNBOOKS MOST FREQUENTLY USED:

*Hymns for Primary Worship*, The Westminster or the Judson Press  
*Sing, Children, Sing*, Edith Lovell Thomas, The Abington Press

### April 6

THEME: *Jesus and the Children in the Temple*

WORSHIP CENTER: A large picture of Jesus riding into Jerusalem, palm branches, and spring flowers. Be careful not to have your worship center cluttered. With the above, you would not want anything else unless it were candles.

PRELUDE: Springlike music, such as Mendelssohn's "Spring Song" or McDowell's "To a Wild Rose," played all the time the children are entering the room.

OPENING CONVERSATION:

Ask the children what they heard in the music. Get several reactions. If they forgot to listen, let the pianist play part of the music again. After reactions, ask "What month of the year began this last week? Yes, April. Many people love the month of April. Some people love it so much, they have written poems about it. Perhaps you will want to write a poem about April and read it to us some Sunday.<sup>1</sup> I will read you some of the poems other people have written about April."

POEMS:

If possible, get the poem, "The Day Before April," by Mary Carolyn Davies. This is in her book *Youth Riding* and also in *Silver Pennies*, edited by Blanche Jennings Thompson. The following poems may also be used.

AN APRIL MORNING

Once more in misted April  
The world is growing green,  
Along the winding river  
The plume willows lean. . .

And in my sister's garden  
Where little breezes run,  
The golden daffodillies  
Are blowing in the sun.

—BLISS CARMAN<sup>2</sup>

OH, FAIR TO SEE

Oh, fair to see  
Bloom-laden cherry tree,  
Arrayed in sunny white;  
An April's delight,  
Oh, fair to see!

Oh, fair to see

Fruit-laden cherry tree  
With balls of shining red  
Decking a leafy head,  
Oh, fair to see!

—CHRISTINA ROSSETTI

PRAYER: Shall we be quiet and think about the wonders of April for a few moments? Then someone may wish to speak about it.

PRAYER: "Surprises," No. 3 in *Sing, Children, Sing*

OFFERING:

*Offering Sentence:* Jesus said, "It is more happy to give than to receive."

*Music:* "The Palms" by Faure

*Response:* "Father, Bless the Gifts We bring Thee."

TALK AND STORY:

JESUS AND THE CHILDREN IN THE TEMPLE

*Introduction:* Besides being April, today is what we call Palm Sunday. You will hear the story in your class.

When Jesus got to Jerusalem, he went straight to the Temple, which was the big, beautiful church where the Jewish people worshipped. He looked around the Temple, then went out to Bethany, a suburb of Jerusalem, to spend the night with some of his friends. The next day Jesus came to the Temple again. Blind and lame people came to him and he healed them.

One of the books in the Bible which tells the story of Jesus says that there were children in the Temple, shouting, "Hosanna!" which means "Praise!" This book, called Matthew, says there were children in the temple crying out, "Hosanna to the son of David!" These children thought Jesus was wonderful and they thought he was going to become a king like David whom they had heard stories about. That's why they called Jesus, "son of David." You have probably heard stories about David too.

Many of the Jewish people wanted another king like David, who would free their country from outside rulers the way David did. The Jews were now under the control of the big, strong Roman country but they wanted to be free.

Because Jesus did so many wonderful things, some people thought surely he was going to be this strong king whom they were expecting.

Would you like to have been one of the children in the Temple in those days? I imagine they waited around the Temple trying to get a glimpse of Jesus. They wanted to know what he looked like. He was surrounded by big people most of the time and it was hard for the children to see him. Do you suppose he talked to any of the children? We know the story of another time when Jesus made the big people wait while he blessed the little children. Maybe he did that again this time in the Temple. The Bible doesn't say so, but he might have. One can imagine that several times Jesus may have talked to the

children. Someone has imagined this story: STORY:

A boy and a girl named Joel and Ruth were in the Temple. They had heard their parents say that Jesus was going to be their new king, so they cried out with the other children, "Hosanna to the son of David!" But they weren't sure that Jesus was like David. They had heard stories of how David had killed many people and destroyed many cities. Joel and Ruth had seen Jesus and he didn't look as if he would ever kill anybody or anything. They were in the Temple when he healed a blind man. They saw how sorry he had been for the poor blind man. They could just see the sympathy on his face.

Joel and Ruth wanted so much to talk to Jesus and ask him if he was going to be a king like David. There were crowds of people around him, but Joel and Ruth decided they would wait until the crowds went away. Toward evening the people gradually left, except Jesus' very best friends, who were busy talking to him. Joel and Ruth decided they would wait by the door where they thought Jesus would go out. They stood behind the great pillars and waited for Jesus to come.

Finally they saw him coming, surrounded by his friends. Would they dare step out and tell Jesus they wanted to ask him a question? They came out from behind the pillar. In spite of Jesus' friends around him he saw the children.

"Did you want to see me?" he asked.

"Oh yes! We want to ask you a question!" said Joel breathlessly. "Are you really the son of David? Are you going to be a king like David?"

Jesus put his arms around the two children. "What do you think?" he said.

"You don't look as if you would want to fight the Roman people and kill them."

"You are right, my children," he said. "We must all learn to love our enemies, because they are God's children too. God is the only real King. I am trying to love and obey him. Perhaps you too have heard him speak within your hearts. Take him to be your king, your ruler. Do whatever he says and when you pray, say, 'Thy kingdom come.' Goodbye, now."

"Goodbye, Jesus, goodbye! We won't forget what you have told us. We will try to obey him and we will pray to God, 'Thy kingdom come.'"

The children were speechless with happiness. They walked home with their hearts singing. They were going to do as Jesus said. They were going to listen for God's voice and obey him, the only true king.

A MOMENT OF SILENCE

PRAYER: Ask those who know it to pray the Lord's Prayer with you very slowly.

POEM OR SOLO: *Music, Methodist Hymnal*, No. 127

Hosanna, loud hosanna

The little children sang;  
Through pillared court and temple  
The lovely anthem rang:  
To Jesus who had blessed them  
Close folded to his breast,  
The children sang their praises,  
The simplest and the best.

—JEANETTE THRELFALL

CLOSING HYMN: "Fairest Lord Jesus"

### April 13

THEME: *The Spirit of Jesus Lives!*

\*Dayton, Ohio

<sup>1</sup>These poems are called for in the service for April 27.

<sup>2</sup>Reprinted by permission of Dodd, Mead & Company from *Bliss Carman Poems*.



PRELUDE: Tune to "Christ the Lord Is Risen Today," in any church hymnal  
OPENING CONVERSATION:

"We are all pretty happy today because it's Easter Day. We celebrate Easter with pretty things. What pretty thing have you seen this Easter day?" Let the children tell the things they have on their minds. "Sometimes having so many pretty things gets us all excited. And when we get too excited, we cannot hear our very best friend, God, speaking in our hearts. Shall we try to quiet down now and listen to him?"

QUIET TIME: (It is hoped the leader has spent enough time in prayer alone in the previous week, to have an attitude of quiet receptivity which will help the children to feel the peace and love of God.)

SONG: "This is My Father's World," second stanza mentioning the lily.

OFFERING: The same as last week, but with music of "Life out of Death," *Hymns for Primary Worship*, No. 21

SONG: "Life out of Death"

TALK: "The Living Jesus"

We were thinking about Jesus last week. We heard the story about his trip to Jerusalem and how the children sang praises to him in the Temple.

There were so many people listening to Jesus and praising him, that the people who ran the Temple, called the rulers of the Temple, got very angry. I guess they would have liked to have had some of the attention Jesus was getting. There were some of the other church people too who thought Jesus' ideas were wrong. They hated him and wanted to get him off the

face of the earth. They told the Roman governor that Jesus was a dangerous man, that he wanted to be a king. They got the Roman governor to say that Jesus should be killed.

Jesus did not want to stop teaching and healing people. He prayed a great deal about it and then he saw that it was God's will for him to endure this hatred and suffering with love in his heart. So Jesus died with words of forgiveness and love because he wanted to obey God. It was a most glorious death. It was such a glorious death that Jesus seemed more alive to his friends than he had ever been before. It was only Jesus' body that had been killed. His spirit, his beautiful, loving spirit was more alive than ever! His friends could see and feel it. They knew he was alive.

Jesus' glorious, courageous spirit is still alive today! He speaks to us and tells us we can be brave and obedient to God too. We can learn to love even those who hurt us; we too can be children of God.

SONG: "Fairest Lord Jesus"

PRAYER: that we may have Jesus' loving and forgiving spirit.

April 20

THEME: *Jesus' Friends Wait*

FOR THE LEADER:

Our story today begins a series on the exciting and heroic adventures of the first Christians after the death of Jesus. The motivating factor in those days was a new spirit, a new upsurge of life which the apostles called the Holy Spirit. In the stories as given here there is no attempt to teach the children any theological doctrine with regard to the Holy Spirit, but rather to give them some idea of the experience which these people had.

We must be careful not to describe the experience too definitely or dogmatically for it might differ with different people's interpretations. Besides, do we know just what these early Christians experienced? Can we not let the children themselves muse and wonder about it, and thus be more ready for whatever spirit God wills to breathe into their hearts?

PRELUDE: Springlike music

CONVERSATION: "Would you like to tell us something about your Easter?" If it is vacation week for the children, let them tell something about their activities. "Shall we see if God has something to say in our hearts this morning? Shall we listen to him?"

"O come, let us worship and bow down."

SILENT WAITING: A few soft, slow notes on the piano may help the children to quiet down.

SONG: "Surprises," No. 3 in *Sing, Children, Sing*

OFFERING: The same as April 4 except with music of Bach's "Thee with Tender Care I'll Cherish," No. 99 in *Sing, Children, Sing*

STORY:

A GIFT FROM GOD

Last week we learned that Jesus died but that his spirit is still alive. In the Bible, there are several stories of Jesus appearing to his friends after his death. We do not know just how this happened. Were these visions or dreams the people had of Jesus? How did Jesus make himself visible to them? Was it a miracle? People have different answers to this question. We know that Jesus' friends said that he rose from the dead. This is called the resurrection of Jesus. We feel sure that his spirit

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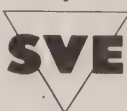


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This filmstrip will prepare young children for the story of Easter. It is excellent for use in the Spring to tell the story of the little plants as they come to life and bring new happiness with them. (Permission to adapt this story was obtained from the Christian Board of Publications.)

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lives today.

One story says that when Jesus appeared to his eleven disciples, he told them to wait together in the city of Jerusalem until they felt strong and ready to go out and tell people about him. Jesus said they would be given a special feeling or spirit which would make them able to do hard things. The Bible calls this the "Holy Spirit."

The story says that after Jesus told them this he went with them to the little town of Bethany, a suburb of Jerusalem, and disappeared from their sight.

So his friends, instead of returning to the country of Galilee, which was their home, stayed in the city of Jerusalem. They spent much time in the Temple praying and praising God.

A great deal of the time they stayed together in an upstairs room of someone's house. This was probably a room built on a flat roof, like the ones you have seen pictures of. Jesus' eleven disciples were there. Judas, who had turned against Jesus, was no longer there. The women who loved Jesus and helped to get meals for him were there; also his mother, Mary, and his brothers. There were probably other friends of Jesus there too.

While these friends were together in their upper room, they would talk about

Jesus and would pray together. They felt very close and dear to each other, because they all loved Jesus.

One day, suddenly they were all seized with a very wonderful feeling. It came upon them like a rushing wind. It made them feel very happy and very strong. They suddenly felt like different and better people. A new spirit had come upon them. It was a pure and holy spirit! It was what Jesus had promised they would receive from God, if they would only wait long enough for it. It was a gift from God! It was the same spirit Jesus had. Now they were ready to go out and preach about Jesus. Now they felt strong enough to do whatever God should tell them. This great day when the Holy Spirit came upon Jesus' friends, we now call the Day of Pentecost.

**PRAYER:** Give us thy spirit, O God, so that we can love thee more and feel closer and more loving to all thy children. Amen.

**RESPONSE:** "If with All Your Hearts," No. 164 in *Hymns for Primary Worship*. Have this sung as a solo unless the children know it.

**CLOSING HYMN:** "Fairest Lord Jesus" (Ask the children to bring next Sunday the spring poems they have written.)

## April 27

**THEME:** *Living Together in Love*

**PRELUDE:** Springlike music with imitation of showers and rain.

**CONVERSATION:** Talk of April. Has there been rain? What purpose does the rain serve? Have the children noticed how beautiful the rain looks? How does it look to them? A Japanese poet two thousand years ago described it thus:

**POEM:**

### THE RAINS OF SPRING

The rains of spring  
Which hang to the branches  
Of the green willow,  
Look like pearls upon a string.

—LADY ISE, arranged by  
OLIVE BEAUPRE MILLER<sup>3</sup>

**CONVERSATION CONTINUED:** "Have any of you written poems about April or spring?"

**POEMS OF CHILDREN**

**SONG:** "Raindrops," a nice simple song in *New Music Horizons 2*. (You can probably get this at your library.)

**BIBLE VERSES ABOUT RAIN:**

"God giveth rain upon the earth and sendeth water upon the fields." (Job 5: 10)

"God covereth the earth with clouds, he prepareth rain for the earth." (Psalm 147:8)

**CONVERSATION CONTINUED:** "Do you know what Jesus said about rain? He said that God sends rain and sunshine on the good people and bad people both. Did you ever stop to think that God does not give the sunshine and rain just to the good people? No, the raindrops fall on the gardens of all the people."

**SONG:** "O God, Whose Laws Will Never Change," No. 15 *Hymns for Primary Worship*.

**QUIET TIME:**

All: "Rest in the Lord, and wait patiently for him."

**SONG:** "This is My Father's World"

**OFFERING:** The same as April 4, but use music from Handel, No. 190 in *Hymns for Primary Worship*

**STORY:**

### A VERY BIG FAMILY

After Jesus' friends had received from God a new spirit like Jesus', they began to tell others about Jesus. Other people there in Jerusalem began to believe in Jesus and the spirit he had. The little band of Jesus' followers was growing, growing every day. It was the holy, loving spirit his friends had which made people believe what they told about Jesus.

Because these people loved Jesus so much they all lived together like one great big family. It must have been one of the most friendly groups that ever existed, because the book of Acts in the Bible says that they were of one heart and one soul. They felt so close to each other that it was almost as if they were all one person.

Every day, this big family of Jesus' went to the Temple to pray, and for meals they went around to each other's houses and ate together.

You will really believe these friends of Jesus loved each other, when I tell you that they shared everything they had with each other. The Bible says that no one said that any "of the things which he

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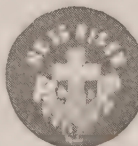
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possessed was his own; but they had all things common." If anybody owned a house or some land, he sold them and brought the money to the disciples to use for whoever needed it. Each person received what he needed and there was no one who lacked anything that he needed.

This big, big, family in Jerusalem was very wonderful. It was really the very first Christian church. The members loved each other because they loved God and he had given them a spirit of love.

#### REACTIONS OF THE CHILDREN:

After the stories of the last four Sundays, it will be good to find out what the children are thinking, if possible, in order to guard against confusions. Ask if anyone has anything to say or ask about the stories they have heard the last few Sundays.

PRAYER: That we may open our hearts so that God can give us a loving spirit.

SONG: "Thou Art with Us," No. 49, *Hymns for Primary Worship*

wish that we, too, might find a way to praise and honor him. Help us to remember that we praise and honor him most when in our daily living we try to follow Jesus' way of life. Help us to make Jesus the king of our lives as we try to let his spirit rule our hearts. In his name we pray. Amen.

HYMN: "All Glory, Laud, and Honor"

#### April 13

THEME: *The Day of Greatest Joy*

WORSHIP CENTER: Lovely flowers or potted plants are most essential for Easter Sunday. One of the resurrection pictures could be used with a Bible open to the Easter story. Lighted candles and offering plates might be placed on the worship center.

PRELUDE: Music of "All Glory, Laud, and Honor"

CALL TO WORSHIP: Psalm 96:1,2

LEADER: We are going to sing a hymn which reminds us of the sad thing which happened to Jesus before anyone knew that there would be an Easter Day or a resurrection day as it was first called.

HYMN: "There Is a Green Hill Far Away"

LEADER:

In the weeks before Easter we have been thinking of the way Jesus lived; we have thought about his teachings. Jesus' way of life was a good and wonderful way, but it was not easy. Many people did not like the things Jesus taught. That is why he himself got into trouble with the Jewish leaders and had to die. Today we are going to use a litany or prayer as we remember Jesus' way of life. (If it is not possible for each child to have a copy of the litany, the responses may be given by another leader or by a small group of juniors who could have typewritten copies.)

LITANY:

#### A LITANY FOR EASTER TIME

*Leader:* When we remember Jesus' life, We think of a baby in a Bethlehem manger. We think of a young boy who brought joy to a small Nazareth home as he helped his mother with her daily tasks and as he worked with Joseph in the carpenter shop. We think of a boy who liked to romp and play with the children of the village. We think of a lad who loved to tramp the fields and climb the hills, who saw the beauty in each bird and flower and tree.

*Response:* We thank you, God our Father, for this Boy of Nazareth. May we try to grow as he did in wisdom and in stature and in favor with God and man.

*Leader:* When we think of Jesus' life, We think of a young man who had a wonderful way of helping people. He spoke to them of God as a loving Father, he told stories of the ways that people might help one another. He was never too tired or too busy to help the sick and the blind and the lame and the deaf.

*Response:* We thank you, God our Father, for the things Jesus taught and for the way he went about doing good. May we learn to love you with heart and soul and mind and strength, and may we try to love our neighbors as ourselves.

*Leader:* When we remember Jesus' life, We think of one who was strong and brave. It took great physical strength to trudge the hot, dusty roads from morning to night, to preach to great crowds of people, and to care for all the sick and troubled ones. We think, too, of the brave way Jesus always spoke out against those who

## Junior Department

by Helene M. Suiter\*

THEME FOR APRIL: *A Time of Joy*

### For the Leader:

If you have been following these worship services, you will recall that since the beginning of the year we have been thinking especially of Jesus' life and work. We thought of the way Jesus lived, the sort of person he was. Last month we thought of some of Jesus' hard teachings, "Go the second mile," "Cast out the beam from your own eye," "Do not pray to be seen by men," "Love your enemies."

It was partly because Jesus' teachings upset the complacency and self-satisfaction of the Pharisees and Sadducees that they found so much fault with him and finally had him condemned to death.

It is important that juniors understand something of the reasons for Jesus' death. We do not need to dwell on the details of his crucifixion; most juniors are well aware of these facts. But, we do want them to have enough background to appreciate the great joy of the resurrection experience. We should place our emphasis on the joyousness of this experience and the changes which came in the lives of Jesus' followers.

All hymns will be found in *Hymns for Junior Worship*, Westminster or Judson Press.

### April 6

THEME: *A Joyous Welcome*

WORSHIP CENTER: Picture of the triumphal entry into Jerusalem, an open Bible, spring flowers, candles if desired.

PRELUDE: Music of "All Glory, Laud, and Honor"

CALL TO WORSHIP: Psalm 96:1,2

HYMN: "When Morning Gilds the Skies"

SCRIPTURE: Luke 19:28-44

TALK:

#### PRaise FOR A KING

It was a happy, joyous crowd that greeted Jesus as he rode into Jerusalem on that bright morning. People pulled branches from palm trees and waved them in greeting. They took off their heavy

cloaks and threw them on the road to make a pathway for Jesus that he might enter the city as a king. Children who had gathered arms full of spring flowers threw them in the way. With happy voices they all sang and shouted their praises to Jesus.

How these people loved him! How they wished that Jesus would be their king! For a long time many of them had hoped that Jesus would make himself a king. Now he was actually entering the city just as long ago their prophets had said their king or Messiah would enter Jerusalem. Surely now Jesus would let them make him king. There were many strong Jewish men who would hasten to his aid and quickly fight the Romans. Then the Jews would be free with Jesus for their king. He would be such a good, kind king. All the people would love him. These were the thoughts that came to the people as they followed Jesus into the city that day.

Jesus smiled at the people as he rode along the street. He listened to all the shouting and singing. He knew that these people really loved him and that it brought them joy to greet him in this way. But there must have been a look of sadness in Jesus' eyes. The people had really understood so little of his teaching. Over and over he had taught about the kingdom he had come to rule in the hearts of men. These people could not think of anything but an earthly kingdom. Jesus let them continue to shout and sing as he rode into the city; he did not try to stop their joy. Then he let himself get lost in the crowd. He slipped quietly away and never did let them make him a king because he did not want to be an earthly king.

Perhaps it was in the early evening that he climbed a hill where he could see the city of Jerusalem spread out before him. Jesus was a brave, strong man, but his eyes filled with tears as he thought of the people of Jerusalem. Perhaps he was thinking not only of Jerusalem but of all the cities and towns and parts of the world. How little the people really understood! How much he wanted to help people, but they would not let him! But even as he stood weeping over the city, Jesus must have still heard the happy shouts of the people. He must have known that many of these people, although they could not understand his kingdom, really loved him very dearly.

PRAYER:

Our Father, as we remember the way people sang glad hosannas to Jesus, we

\*Associate Secretary and Supervisor of Week-day Church Schools, United Churches of Lackawanna County, Scranton, Pennsylvania.

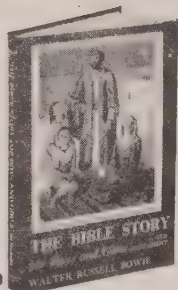


did wrong no matter who they were. We remember the fearless way he drove the dishonest money-changers from the Temple courts. We remember how bravely Jesus faced those who arrested him, how unafraid he was as he quietly answered the Roman Governor, Pilate.

*Response: We thank you, God our Father, that Jesus was such a brave man. Help us to stand up for the things we know are right and good even if others make fun of us.*

*Leader: When we remember Jesus' death, We think of the way he suffered great pain but did not try to escape the hard thing. We remember that as Jesus looked down at those who made him die, he prayed, "Father, forgive them, for they know not what they do."*

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March 10

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*Response: We thank you, God our Father, that Jesus always lived up to the hard things he taught others. May we remember that Jesus said, "Love your enemies. Pray for those who spitefully use you and persecute you."*

*Leader: When we remember Jesus' ongoing life, We think of a beautiful garden and that first Easter morning. We think of sorrowful people who were made joyful and happy when they knew that Jesus was alive and with them. We think of the way people like Peter, who had been frightened, became brave preachers and teachers. We think of the way they wanted everyone in the whole world to know about Jesus' way of life.*

*Response: We thank you, God our Father, that Jesus not only lived on the earth for a few years, but that his spirit of love and goodness is still alive in the world today. We thank you that he is King of Kings and Lord of Lords, and that he will reign forever and ever. Amen.*

H. M. S.

SCRIPTURE: Matthew 28:1-8

HYMN: "The Strife Is O'er"

PRAYER:

God, our Loving Father, we thank you that Easter came in the spring of the year when the world was bright and beautiful with new life. As we remember the beauty and joy of that first Easter, may we also remember that Jesus' spirit is still alive in the world today. In our daily living with others may we try to show something of His spirit of love and goodness. For Jesus' sake. Amen.

POEM:

GOD'S CHANGELESS LAWS

We thank you, God, for changeless laws  
That always will be so:  
For tender grass from hard, brown sod,  
For rain and sun and snow,  
For blossoms, fruits, and tiny seeds,  
For nesting birds that sing,  
For day and night, for health and life,  
For every wondrous thing.

We cannot understand Your ways;  
Their mysteries are too deep,  
But we have seen a butterfly  
Awaken from its sleep  
All changed and bright and beautiful  
With eager wings outspread;  
We've seen a bulb placed in the ground  
Bring forth a tulip red.

We say such things are miracles,  
Too great for us to know,  
Like that first joyful Easter Day,  
When hearts were all aglow  
With tidings of a risen Christ  
Whose life would never end,  
Whose spirit would live on and on  
In follower and friend.

H. M. S.

HYMN: "Jesus Christ is Risen Today"

### April 20

THEME: *Because There Was Easter*

WORSHIP CENTER: Similar to one used last week.

PRELUDE: Music of "All Glory, Laud and

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CALL TO WORSHIP: Psalm 96:1,2

HYMN: "Jesus Christ is Risen Today"

PRAYER:

It is with songs of praise that we come to worship thee, God, our Father. We praise thee for that first Easter day and for the joy it brought to all those who were sad because Jesus had died. We praise thee for the hope and joy that Easter brings to the world each year. We cannot begin to understand about life and death, but we know that the first Easter meant new hope and a new way of life for Jesus' friends. May Easter time mean the same for each one of us. We ask it in the name of Jesus. Amen.

HYMN: "Fairrest Lord Jesus"

LEADER:

IF THERE HAD BEEN NO EASTER

Did you ever think what it would be like today if there had been no tidings of a risen, living Jesus in the garden that first Easter morning? Did you ever think what it would be like if Jesus had just died, brave and courageous though his death might have been? There have been thousands of people who have died bravely. Many people, like Jesus, have died unfairly, in punishment for some wrong which they never committed.

Suppose Jesus had just died as a brave man. What would have happened then? Of course, his friends would have talked about him for a long time. They would have loved to remember what a wonderful person he was. They might possibly have told a few of their close friends about Jesus' way of life. Naturally they would have gone back to their fishing business, and other trades. They would never have spent their lives preaching about Jesus. They might have been afraid to say much about Jesus for fear they would get into trouble and be put to death as Jesus was.

If there had been no Easter, there would have been no disciples going from town to town preaching about Jesus. There would have been no little groups of followers meeting here and there to form what were finally called Christian churches. The stories of Jesus' life and teachings might never have been written. The great pictures of Jesus' life and work might never have been painted. The many beautiful songs and hymns and poems which tell us about Jesus would never have been written. The hospitals, the homes for the aged and orphans, the schools and homes for the blind and deaf, all of these fine things which have grown out of the work of the Christian Church might never have been started. Yes, because there was that first Easter we have all of these things today. We have the church of Jesus doing its work in the world.

A PRAYER THOUGHT:

BECAUSE OF EASTER

Because there was that Easter morn  
Our world is very different now;  
We remember Jesus' birthday  
And celebrate at Christmas time;  
We worship in a Christian church;  
We see fine paintings of the Christ,  
We read the story of his life  
As it was written by his friends;  
We sing his hymns and chant his praise  
We try to teach his way to men  
And make the world a better place,  
Because there was that Easter morn.

H. M. S.

HYMN: "Long Ago the Friends of Jesus"

### April 27

THEME: *Easter Made a Difference*

**WORSHIP CENTER:** Flowers or fruit blossoms could be arranged attractively against a dark hanging or background.

**PRELUDE:** Music of "All Glory, Laud, and Honor"

**CALL TO WORSHIP:** Psalm 96:1,2

**HYMN:** "O Worship the King"

**TALK:**

#### PETER BECOMES A DIFFERENT MAN

When Jesus was arrested in the garden that night, Peter and all the other disciples were frightened. When Peter was questioned about his acquaintance with Jesus, he said, "I don't know the man. I don't know what you are talking about." Afterward Peter was sorry and wept about it.

Only a few hours before that Peter had told Jesus how much he loved him and that he would even die to help him. Then the soldiers came, and Jesus was arrested. Peter forgot his promise. He was frightened. He lied. He must have felt like a terrible coward. He had failed Jesus so miserably. We couldn't expect a person like that to do much to help people remember about Jesus.

A few days passed. They were sad days for Peter and the rest of them because Jesus, their very best friend, was gone. Then something happened. Suddenly these friends went wild with a great joy. Jesus was alive and with them. They knew it. They knew that his spirit would always stay with them no matter where they were. They wanted everyone in the whole world to know about this wonderful thing that had happened.

They began to preach about Jesus and his resurrection. They were even able to heal some people in the name of Jesus. The leaders of the Jewish church did not like this. They had Peter and some of the others put into prison, but they could not keep them there very long. They brought Peter and John before the council for trial. They threatened them and forbade them to preach or heal any more in the name of Jesus.

Then Peter and John looked at their accusers and said, "Whether it is right in the sight of God to harken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19,20)

In the days and years which followed, Peter was beaten and put into prison time and time again, but he kept right on preaching about Jesus. In the end, so an old legend tells us, Peter was put to death for preaching about Jesus.

Isn't it amazing that a man could change so much? Peter wasn't really a coward in the garden that night, but he was confused. He didn't know what to think. Once he understood that Jesus' spirit would always be with him, he was not afraid of anything. Through the years Jesus has had many followers like Peter. He still needs followers like that today.

**SCRIPTURE:** Acts 4: 13-21

**HYMN:** "We would See Jesus" (5th stanza)

**PRAYER:**

Almighty God, our Father, help us to be good followers of Jesus. Sometimes we act as Peter did at first; we are afraid to say or do the right thing. We are so afraid that others may disapprove or make fun of us. Help us to grow brave as Peter did. Help us to realize that following Jesus' way of life is the only way that can bring real joy and happiness to us and to others. We pray in Jesus' name. Amen.

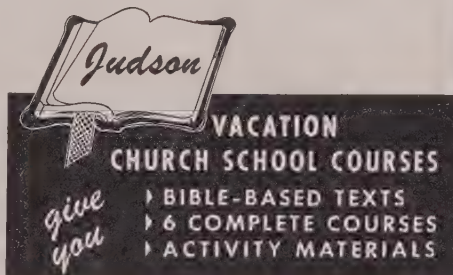
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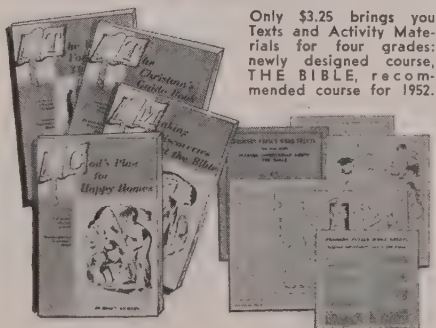
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# Junior High Department

by Josephine Z. Nichols\*

THEME FOR APRIL: *Alive*

TO THOSE WHO PLAN FOR THE MONTH:

This is the month of all months in this year when you will want to plan worship experiences that are full of joy. At Easter time we as Christians have the right and the incentive (and also the responsibility) to show our great happiness in Jesus' life, death and resurrection. If he lives, then indeed so should we. If he overcame the things that surrounded him, how happy we should be to attempt to overcome the hardships that surround us! He lives! Let's show that we too live and rejoice in him.

You will find a goodly amount of choice and freedom of arrangement in these outlines. Use them as a base from which to create joyous experiences for your group.

## April 6 Palm Sunday

THEME: *Living Words*

TO THOSE WHO PLAN TO WORSHIP:

You will remember in the March services we printed "An Easter Drama" by Thelma Bristor and suggested that it could be used on either Palm Sunday or Easter. You will have decided when you are going to use it. We are suggesting its use in a short worship theme for this week, but you may use it now or on Easter Sunday.

If you use the play next week, perhaps you will want to use the short incident called "Living Water" in today's service where the dramatization is listed.

HYMN: "All Glory, Laud and Honor"

CHAIRMAN OR LEADER:

Jesus said living words to his hearers, such living words that they have remained alive in the hearts of folks for many centuries. He talked of "living water" and he gave this "living water" to his followers through his words, his deeds, his very life. On Palm Sunday many years ago the crowds recognized him for a few moments as a man inspired. They too cried living words as they repeated the words of the old and familiar Psalm. You will hear these words in the scripture readings.

SCRIPTURE: John 4:13, 14; John 12:12, 13; Psalm 118:26a.

CHAIRMAN:

Although Jesus died in the week following the procession into Jerusalem, he lived on in the minds and hearts of hundreds of his followers through his living words. In the drama that we are about to present you will, we hope, catch a glimpse of why his spirit lives.

AN EASTER DRAMA<sup>1</sup>

(If this drama is being used next week, one of the group may now tell the little incident called "Living Water" at the end of this service)

HYMNS: "Who Is on the Lord's Side," "Hosanna, Loud Hosanna"

BENEDICTION: Revelation 22:17 c,d; Jude 24, 25.

## LIVING WATER<sup>2</sup>

At the great Gatun spillway which controls the entrance to the Panama Canal, a visitor noticed very far below a bit of white for which there seemed no reason.

"What is that spot?" she asked the guide.

"That is a little spring that bubbles up and cannot be stopped," was the answer. "All the best engineers have tried over and over to check it, but in vain. Twenty feet of concrete have been laid over it, but always the little spring works its way through every hindrance and gushes out!"

Living water! What can stop it?

## April 13

THEME: *Christ Is Alive*

MUSIC: "Christ the Lord Is Risen Today" played softly

HYMN: "Lift Up, Lift Up Your Voices Now"

LEADER:

Early on the first day of the week, the women hurried to the place where Jesus was buried. They knew he was in a tomb; they were worried about the stone and its size, for they said, "Who shall roll away the stone for us?" and they knew that it "was exceeding great." Yet they started early and went all the way regardless of their fears or worries. They must have remembered things that Jesus had said, words about "fear not" and "casting your burden on the Lord."

SCRIPTURE: Mark 16:1-4; Matthew 6:25-34

STORY OR EASTER DRAMA (for story see "Alive-r" at end of service)

PRAYER:

Lord, forgive us when we worry about things that are ahead which we cannot fully see or understand. Help us to feel that you are alive today and with us even as your spirit came in such sudden and unexpected ways to the women and your other followers. We know you said that where two or three are gathered together in your name there you would be too. Here we are gathered together. Come, Lord Jesus, be in our group, you who are our risen Lord and friend. Amen.

HYMN: "Fairest Lord Jesus," "Love Divine, All Loves Excelling"

FRIENDSHIP CIRCLE: Let each person stand in a big circle and clasp hands with the persons not next but second from him on each side. This makes an interwoven double circle. Say your favorite benediction while you stand in this formation.

## ALIVE-R

Grandfather always awakened each member of the family on Easter morning by knocking on the bedroom door and saying in a voice of great joy, "This is Easter morning. He is risen."

Then each person as he heard the wonderful words would roll over in bed or even hop up and exclaim happily, "Happy Easter," or "Good morning, Grandpa" always adding, "He is risen indeed." Sometimes the older members of the family would add, "He is risen indeed and be-

come the first fruits of them that are asleep." (This last sentence is a quotation from Paul in I Corinthians 15:20b)

Once when Grandpa came to the door of the youngest member of the family, a little five-year-old, the old man said, "Sonny, this is Easter morning, the day Jesus rose from the tomb. I'll say 'Jesus lives' and then you answer the good news by saying, 'Yes, Jesus lives.'"

But Sonny said, "No, granddaddy, you say 'Jesus is alive,' and I'll say 'Jesus is alive-r.'"

And that is what they said. And to each member of that family Sonny's remark came to have a deep meaning. Jesus is not you will want to use the short incident called "Living Water" in today's service where the dramatization is listed.

only alive today, but he is alive-r,—more alive than he was 2000 years ago. More and more he lives in each of us, as we know him better, follow his teachings, and grow to love him better.

## April 20

THEME: *Living Followers*

HYMN: "Follow Me, the Master Said" (If this hymn is unfamiliar, read it together, as the pianist softly plays the music)

SCRIPTURE STORIES:

*First Junior High:* His friends went to the synagogue with others but felt the need to meet together and talk of Jesus. (Read John 20:19.)

*Second:* His friends remembered stories of Jesus. (John 21:25.)

*Third:* His friends remembered how he called them to follow him. (Matthew 4:18-22.)

*Fourth:* His friends remembered how he talked to them. (Matthew 5, 6, 7. Choose a part of this reading. The Beatitudes might be your choice.)

*Fifth:* His friends remembered how he loved the young. (Matthew 18:2-3.)

*Sixth:* His friends remembered how he healed the sick. (Matthew 14:14.)

*Seventh:* His friends remembered how he taught them to pray. Let us repeat the Lord's prayer together: "Our Father. . ."

*Eighth:* His friends remembered that he said to spread the good news of his gospel. (Matthew 28:19-20.)

*Ninth:* His friends went everywhere carrying their messages of Jesus. Some travelled by donkey-back and camel, some walked, some sailed in ships. How else could the message of Jesus have spread in those far away days? Here is the story of one follower, Philip. He had been telling about Jesus in Jerusalem and Samaria, but one day he felt an urge to take a trip and carry word of Jesus a bit farther. Perhaps it happened like this:

*Tenth:* This is a story called "A Chariot Ride."<sup>3</sup>

## A CHARIOT RIDE

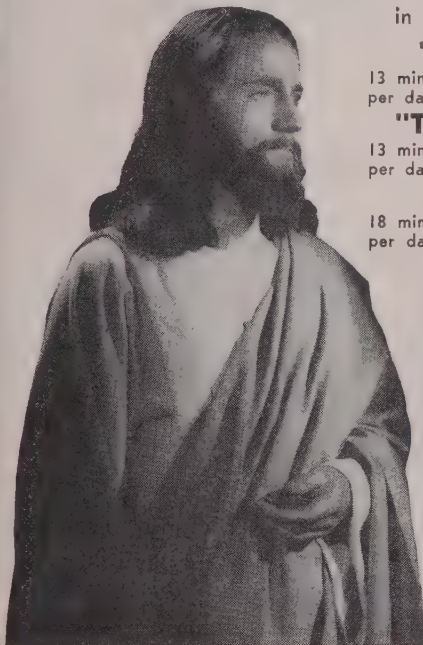
The charioteer glanced at his master out of the corner of his eye. As he had anticipated, the man was reading. He was unrolling the parchment scroll, slowly pronouncing each word, thinking over each sentence as he read. The charioteer checked the proudly stepping horses for the fiftieth time. They had been inactive during the days in Jerusalem and, like their driver, they craved to cover the long miles to the south at a rapid gallop. If only he dared to let them have their heads! With

\*Curriculum writer, Columbus, Ohio.

<sup>1</sup>Full script is in March worship services in February issue of the *Journal*.

<sup>2</sup>From a daily devotional called *The Growing Christian* prepared by Mary Schaffler Platt for the Council of Congregational Christian Women of Connecticut.

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that thought he loosened the reins and the horses picked up speed immediately.

"I am reading," came the gentle but firm voice of his master, the rich Ethiopian.

The impatient charioteer thought, "A flat desert road and no speed," but once again he pulled in his horses to their prancing walk.

Suddenly at the side of the road appeared a pedestrian. He seemed to be looking for the chariot, for he scanned the driver and passenger closely. And although the driver gave look for look at this newcomer, the occupant of the chariot still peered at his scroll, reading from it aloud, engrossed in its message.

The words that he pronounced were not unknown to the man in the road. Though, from the roadside, he could hear them only in part, he recognized the reading as part of a book with which he was familiar: "... sheep to the slaughter ... a lamb before his shearer ..."

Although the words were meaningless of themselves, they gave the pedestrian the clue to the passage read, and his own lips formed the well-known poetic lines of Isaiah:

He was led as a sheep to the slaughter;

And as a lamb before his shearer is dumb,

So he openeth not his mouth:

In his humiliation his judgment was taken away.\*

Now the man in the road stepped up to

the chariot, and the charioteer reined in so that his horses might not be frightened.

"Do you understand what you read?" asked the wayfarer. And the reader of the scroll, seeing the pedestrian for the first time, replied honestly, "No, how should I unless it be explained?"

The charioteer guessed that as soon as the stranger was seated in the rear with his master, he could pick up speed, for the passengers would be lost in conversation. No longer would his master read; he would listen. And true enough, the stranger seated in the chariot volunteered to explain the book of Isaiah! The driver grinned and prepared to listen, too.

The man introduced himself as Philip, a member of the group of men who believed in Jesus. The Ethiopian told of his own name and business. He was treasurer to the rich Queen Candace of Ethiopia, and he had been up to Jerusalem to the Temple to worship. Philip did not know whether the rich treasurer was a Jew by birth or only by professed religion but he knew that the man studied from the writings of the prophet Isaiah.

So Philip began to tell of his own belief that the person whom the book of Isaiah foretold had come. He was sure that Jesus, who was led "as a sheep to the slaughter," had been crucified on Mt. Calvary not very long before.

Philip quoted from the scroll, but he also quoted from the words of Jesus, who had been crucified on a cross. He told of Jesus' life, of his teachings, of his recent death.

"A common Nazarene!" sneered the driver to himself, but he listened to the

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\*From *Builders of the Church* by Josephine Z. Nichols, Pilgrim Press, 1950. Used by permission.

\*American Standard Version, Acts 8:32b-33a.



teachings, as they flowed from Philip's lips.

Philip told of the baptism of Jesus by John and when they came by some water, the Ethiopian demanded that the driver stop.

"Perhaps they will let me water the horses," thought the charioteer, but to his surprise he saw both men alight from the chariot and step down to the water's edge.

"They will drink," he guessed; but no, the ruler took off his sandals and motioned to Philip to do likewise; and there at the water's edge Philip baptized the Ethiopian.

"My master has taken this message seriously," thought the driver, as they left Philip far behind and hurried toward the south. "I am the first to know of his new ideas, but I shall not be the last."

And thoughts of the man Jesus, his sayings, the many stories that Philip had told about him, revolved in the minds of both the driver and the passenger, as the horses increased their pace and pulled the chariot with greater and greater speed toward the faraway land of Ethiopia.

**HYMNS:** "O Master! When Thou Callest," repeated as a prayer to quiet musical accompaniment. "Jesus Calls Us O'er the Tumult"

**CLOSING CIRCLE**

## April 27

**THEME:** *Living "Us"*

**TO THOSE WHO PLAN THE WORSHIP:**

This service follows as the day the night the first three of this month. For just as Jesus came alive in every way, so did his disciples take up his message and carry on his work with the greatest possible amount of alive-ness. And now today the responsibility of life and alive-ness in Jesus' message rests upon us, his followers. Do you feel thrilled with Jesus' living spirit? How can one not want to pass on his message if one feels its importance and power?

In today's order of worship there are several hymns, scripture passages, prayers to choose from. Think in terms of how your group would like to feel, when you remember Jesus, and your responsibility in carrying on his joy and vitality. Then choose things that help to create this feeling in the members of your committee. Perhaps one of you has a favorite poem or verse, another a hymn or tune, another a story that makes you glow. Share it with the group. Make Jesus come alive with everything you say or do. Pick out a picture of Jesus that seems most lifelike to you. Use it in your worship today.

**HYMNS:** "How Strong and Sweet My Father's Care," "Worship the Lord in the Beauty of Holiness," "Gloria Patri"

**INVOCATIONS:**

"Help us, O Lord, to receive Jesus as happily as Zachaeus who came down from his tree and received Jesus 'joyfully.' We too invite the Master home. Amen."

Psalm 95:1-3.

Psalm 117.

**SCRIPTURE:**

We are the ones on whom the Lord depends. Let's receive him joyfully. (Read Luke 19:1-6.)

We sing together. Did you know Jesus sang? (Mark 14:26.)

We pray together. (Lord's Prayer; prayer in John 17:25-26; prayer in Numbers 6:24-26.)

"We thank you, O God, for the privilege of being Jesus' hands and feet in the world today. Bless all of us to his service.

In his name joyfully we ask for strength and courage. Amen."

We remember stories of Jesus. (His birth. His visit to the Temple at twelve. His triumphal entry to Jerusalem. His death. His resurrection.)

The things he told. (Matthew 13:45-46; Mark 12:41-46.)

The stories he repeated. (Luke 10 and 15 are full of them.)

We plan to do this work. (Luke 9:57-62, Mark 16:14-20, Luke 10:1-3a.)

# Senior High and Young People's Departments

**By Oliver and Edith Cummings\***

**THEME FOR APRIL:** *Personal Relationship to Jesus*

**TO THE LEADER:** This month's worship services are based upon the second great objective of Christian education, namely: "To lead growing persons into an understanding and appreciation of the personality, life and teachings of Jesus and to lead to a personal relationship with Him."

## April 6

**THEME:** *Jesus Christ Is True Friend*

**WORSHIP CENTER:** A detailed head of Christ by Hofmann, Sallman, or Rembrandt will make an effective interest center for this service. If possible use also a flower arrangement of early spring flowers or greenery.

**PRELUDE:** "Liebestraum" by Franz Liszt (A good collection of piano preludes is *Piano Pieces the Whole World Plays*,—"The Whole World Series," No. 2, published by D. Appleton Century Co., New York. Price \$1.25)

**CALL TO WORSHIP:**

"Seek ye the Lord while he may be found, call ye upon him while he is near. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desires of them that fear him; he will hear their cry, and will save them."

**LEADER:** Emerson said; "The only way to have a friend is to be one."

**HYMN:** "I've Found a Friend"

**LEADER:** George McDonald said, "A true friend is forever a friend."

**SCRIPTURE READING:** John 15:7-15

**LEADER:**

One of the greatest desires of the human heart is for friendship. The most frequently asked question among young people is, "How can I make more real friends?" Many young people confess to great loneliness. Others are disappointed in time of need by fair-weather friends who prove to be selfish and lacking in understanding. The first discovery that the disciples made about Jesus was that he was a good friend. No one they had ever known had showed such deep interest and understanding. He expected and encouraged the best. He set an ex-

\*Minister of Evangelism and Christian Education, First Baptist Church, Los Angeles, California.

**MORE HYMNS:**

"O Jesus, I Have Promised"

"Praise God from Whom All Blessings Flow"

"Work for the Night Is Coming"

"Just As I Am, Thine Own to Be"

**BENEDICTIONS:**

Hebrews 13:20-21

Hebrews 13:25

Romans 15:32-33

Luke 2:14

ample. He took time to be friendly. He was loyal even unto death for the sake of his friends.

**HYMN:** "What a Friend We Have in Jesus"

**LEADER:** We find in Jesus the Perfect Friend. He was friend to little children.

**READER:** Mark 10:13-16

**LEADER:** He was friend to the sinful.

**READER:** John 8:10-12

**LEADER:** He was friend of the privileged.

**READER:** Mark 10:17-22

**LEADER:** He was friend of the sick.

**READER:** Matthew 14:14

**LEADER:** He was friend of the unpopular.

**READER:** Luke 19:2-6

**LEADER:** He is our friend.

**READER:** John 15:14

**LEADER:** Today, Christ can be introduced by us to others who need him as friend. Let us voice our pledge of Christian friendship with a purpose to present the example of Christ as the basis for the truly abundant life. (The following Pledge may be mimeographed or written on the blackboard.)

**PLEDGE OF CHRISTIAN FRIENDSHIP**

**ALL:** It is my purpose to be a friend to the little children in far away lands who are hungry and homeless, and to little children of my own church and community who need young and enthusiastic teachers and counsellors to be their friendly guides and leaders.

It is my purpose to be a friend to young people who are tempted by activities which degrade and destroy the higher capacities of human personality at its best.

It is my purpose to be a friend to the privileged who are often poor in friendships and who hunger for sincere friends to counsel and encourage them.

It is my purpose to be a friend to the sick, many of whom are neglected and are in need of companionship and good cheer.

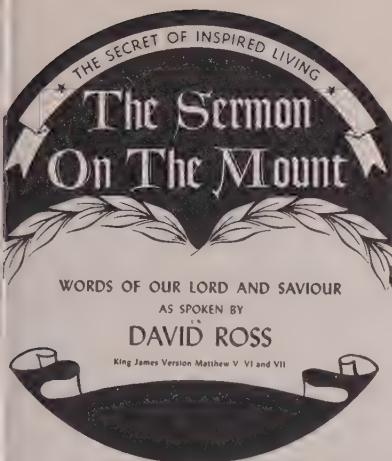
It is my purpose to be a friend to unpopular and unattractive young people whose lives may be warped and desires thwarted and whose potentialities may lie dormant, waiting the patient, skillful encouragement of a true Christian friend.

Thus I shall find my friendship with Jesus Christ more vital, real and joyous.

Thus I shall be more worthy of the love and companionship of the Perfect Friend

**HYMN:** "I Need Thee Every Hour"

**BENEDICTION**



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**April 13**

THEME: *Jesus Christ Is Risen Savior*

WORSHIP CENTER: Use lovely spring flower arrangement with pastel-colored candles, or a cross with flowers wound around it.

PRELUDE: "I Know That My Redeemer Lives," by Handel. (Piano version, No. 335 in *The Church School Hymnal for Youth*, Westminster Press.)

CALL TO WORSHIP:

A song of sunshine through the rain,  
Of spring across the snow;  
A balm to heal the hurt of pain,  
A peace surpassing woe.  
Lift up your heads, ye sorrowing ones,  
And be ye glad of heart,  
For Calvary and Easter day  
Were just three days apart.

—Author unknown

HYMN: "I Know That My Redeemer Lives"

LEADER:

My risen Lord, I feel thy strong protection;

I see thee stand among the graves today;  
I am the Way, the Life, the Resurrection,  
I hear thee say,  
And all the burdens I have carried sadly  
Grow light as blossoms on an April day;  
My cross becomes a staff, I journey gladly  
This Easter day.

—Author unknown

SCRIPTURE AND SONG SERVICE: "Jesus Our Savior"

(This service requires two readers, preferably robed, and a soloist or quartette.)

First Reader: Matthew 26:6-12

Solo: "Master, No Offering, Costly and Sweet" (first verse)

Second Reader: Matthew 26:20-25

Solo: "Lord, I Want to Be a Christian" (first verse and the one beginning, "Lord, I don't want to be like Judas")

First Reader: Matthew 26:26-30

Solo: "My Jesus, as Thou Wilt"

First Reader: Matthew 27:1,2,17-22

POEM:

Jesus is standing in Pilate's hall  
Friendless, forsaken, betrayed by all:  
Hearken! what meaneth the sudden call?  
What will you do with Jesus?

Jesus is standing on trial still,

You can be false to Him if you will,

You can be faithful thro' good or ill:

What will you do with Jesus?

Will you, like Peter, your Lord deny?

Or will you scorn from His foes to fly,

Daring for Jesus to live or die?

What will you do with Jesus.

"Jesus, I will give Thee my heart today!

Jesus, I'll follow Thee all the way,

Gladly obeying Thee!" will you say:

"This will I do with Jesus!"

—Author not located

Second Reader: Matthew 27:35-37

Solo: "Above the Hills of Time the Cross Is Gleaming" or "There Is a Green Hill Far Away"

First Reader: Matthew 27:57-61

Solo: "Were You There When They Crucified My Lord"

Second Reader: Matthew 28:1-6

Group Singing: "Christ the Lord Is Risen Today"

First Reader: John 20:11-16

Group Singing: "Welcome, Happy Morning"

Leader:

Lift up, lift up your voices now!

The whole wide world rejoices now;

The Lord hath triumphed gloriously,

The Lord shall reign victoriously.

—Author unknown

HYMN: "Crown Him With Many Crowns"

BENEDICTION:

May the glad dawn

Of Easter morn

Bring joy to thee.

May the calm eve

Of Easter leave

A peace divine with thee.

May Easter night

On thine heart write,

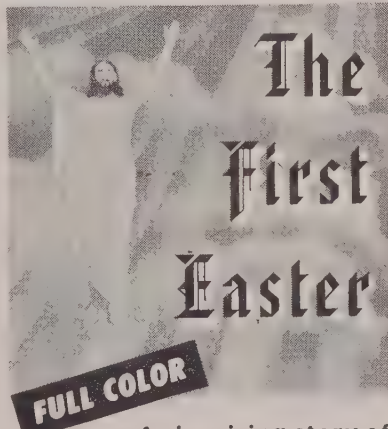
O Christ, I live for thee!

—Author unknown

**April 20**

THEME: *Jesus Christ Is Divine Teacher*

WORSHIP CENTER: A Picture of Christ



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When we sign up in the school of Christ we enroll in the "University of Life" from which we never graduate. The fact is that we often make the mistake of treating our study of the teachings of Jesus as a marginal interest. Judging by the experience of the centuries, a full knowledge of the Teachings of Jesus is more essential to a truly successful life than a high school

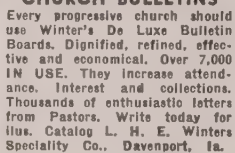
<sup>1</sup>From the September 1935 *International Journal of Religious Education*.

—REV. WM. T. MATSON 1866

LEADER:

7. Go ye therefore, and teach all nations . . . teaching them to observe whatsoever I have commanded you; and lo, I am with you alway. (Silence)

PRAYER POEM: "Father in Heaven, Who Lovest All," by Rudyard Kipling. (In many church hymnals.)

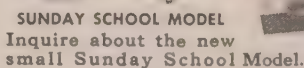


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April 27

THEME: *Jesus Christ Is Lord and Master*

WORSHIP CENTER: "Come and Follow Me" by Eugene Burnand would be an effective picture for this service. If you cannot obtain it use a detailed head of Christ by Hofmann. (A good project for the month might be to purchase a fine picture of Christ suitable for wall and worship center use.)<sup>3</sup>

PRELUDE: "All Hail the Power of Jesus' Name"

CALL TO WORSHIP:

"O come let us adore him  
O come let us adore him  
O come let us adore him  
Christ the Lord."

HYMN: "All Hail the Power of Jesus' Name"

SCRIPTURE: Philippians 2:5-11

LEADER: As we proclaim Jesus Christ as Lord, our thoughts are turned inward. We are compelled to ask: "Is Jesus Christ enthroned in my heart as Lord? Is he Lord of my daily life?" In deep humility and penitence we would examine our personal living.

SCRIPTURE: Romans 12:1-2, Ephesians 4:1b and 13.

DIRECTED MEDITATION AND PRAYER:

Shall we, in quiet meditation, examine our own lives . . . our personal habits . . . Let us face ourselves frankly as we are, and acknowledge our sins and failures . . . ask for strength that we may be able to consecrate our daily practices to the honor and the glory of Christ our Lord. (Silent prayer.)

Our motives: let us examine our true purposes and desires . . . pray that they may be purified and enobled by the Spirit of Christ our Lord. (Silent prayer.)

Our pleasures: do they recreate and build strong physical bodies and minds attuned to God? Shall we pray sincerely that our personal pleasures may be acceptable unto God and that he may help us to renew our minds and present our bodies in living sacrifice unto Him? (Silent prayer.)

Our friendships: who sets the standards? Do our friendships bring out the best that is within us? May we pray that our friendships may be used to help us grow in the Christian life. (Silent prayer.)

Our ambitions: what do we want out of life? Let us dedicate ourselves to the advancement of the Kingdom of our Lord, as the goal of all our endeavors.

PRAYER: "O Lord, thou hast searched me, and known me . . . and art acquainted with all my ways . . . Such knowledge is too wonderful for me." "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Amen.

RESPONSE: The last verse of "Immortal Love, Forever Full" (sung as a solo or by group)

CLOSING HYMN: "Follow Me," the Master Said."

<sup>3</sup>Ask your denominational publishing house what pictures they carry. Send for the last "Pictures Worth Having," from the Bureau of Audio-Visual Aids, Evangelical & Reformed Church, 1505 Race St., Philadelphia 2, Pa. Also send for religious art sections of catalogues from The House of Art, 6 East 34th St., New York City and Rudolf Lesch, Fine Arts, Inc., 225 Fifth Ave., New York City.



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# With the New Books

## Moral and Spiritual Values in Education

By William C. Bower. Lexington, University of Kentucky Press, 1952.

In this timely volume the distinguished retired professor of religious education at the University of Chicago describes the educational philosophy and method of the new emphasis projected for the Kentucky public schools. The book is in three parts: Part One, The Educational Situation, Part Two, A Basic Philosophy, and Part Three, Techniques of a Program of Emphasis.

The second part is a statement of the modern philosophy of learning through experience and requires thoughtful reading. The third part, which is filled with interesting illustrations of "how it works," is of course dependent upon a thorough understanding of the author's point of view.

The author holds with many that "in a democracy, religion as such cannot be taught in the schools." But he insists that spiritual values can be learned, not by the introduction of a new subject matter, nor by the constituting of separate courses or a special department, but by "a program of emphasis which is integrated into the total program of the school . . . (which) becomes a laboratory into which the experience in the school itself, in the family, and in the community are brought for analysis, appraisal, and re-direction in the light of the moral and spiritual insights of mankind."

The Kentucky experiment thus described obviously places a great responsibility upon the teacher. Therefore, it is not surprising that the experiment has had a goodly preparation through the work of an advisory committee, several conferences, two workshops, and a half dozen pilot schools. The initial results of these studies are included in the *Curriculum Guide* for the state's elementary and secondary schools.

Religious and public educators will eagerly study this significant volume and will welcome the renewal of emphasis on spiritual values in the public school. But they will agree with the author that all that can be done in this direction "is neither in competition with nor a substitute for the work of the churches in the field of religious education." Many churchmen and not a few schoolmen will regret that such a valuable method as is here set forth cannot provide a larger place for God as a member of the school community, without which they feel that such a program will be definitely limited in its efficacy.

We commend this scholarly and creative treatment of modern education's greatest need to all who are or ought to be interested in the training of our childhood and youth for the highest type of character and citizenship.

ERWIN L. SHAVER

## Faith Must Be Lived

By Harry Milton Taylor. New York, Harper and Brothers Publishers, 1951. 188 p., \$2.50.

Some modern persons have tried to disassociate the Christian faith and modern psychology. Eventually they have found that sound mental health and sound religious health are very closely related. In this book the author shows the practical relationship which exists between the mind and the soul. His method is that of the general practitioner who tries to do something realistic about the problems which confront the modern person. One reaches the conclusion that Dr. Taylor knows what he is talking about.

For those who feel that our everyday problems have both religious and psychological bases, and therefore have religious as well as psychological solutions, this book will prove to be a valuable working tool. For those who need help themselves, or want to know more how to help others find help, much assistance will be derived from following closely the practical suggestions of this book.

W. OVERHULSER

## The Clue to Christian Education

By Randolph Crump Miller. New York, Charles Scribner's Sons, 1950. 211 p., \$2.75.

Special interest attaches to this important new book. The author, a minister and theologian, has been serving for several years on the curriculum committee of the Protestant Episcopal Church, which has in preparation an entire new curriculum based on thoroughgoing study and discussion. Dr. Miller has recently been appointed to the Luther Allan Weigle Chair of Religious Education at the Yale University Divinity School.

In *The Clue to Christian Education*, Dr. Miller considers the relevance of theology for Christian education. Theology is defined as "truth-about-God-in-relation-to-man" and is thought of as the background or framework of Christian education; it is *prior to* or *in back of* the educational procedures. The relevance of theology to the whole of life is recognized as the clue to Christian education which bridges the gap between content and method, giving meaning, purpose and direction to the total process.

Theology is not thought of here as something to be introduced, as so much content or doctrine, into the curriculum, but rather as the frame of reference for all content and method as these are selected for each stage of growth, to the end that the individual may experience God's redemptive love through faith in Jesus Christ, membership in the Body of Christ, the Church, and daily living in a Christian way.

To quote the author's own words, "The clue to Christian education is the redis-

covery of a relevant theology which will bridge the gap between content and method, providing the background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationship with the living God who is revealed to us in Jesus Christ, using the guidance of parents and the fellowship of life in the Church as the environment in which Christian nurture will take place." (Page 15)

The various chapters of the book deal with aspects of theology which have been given expression in doctrines of the Christian Church: "The Focal Point" (Jesus Christ), "The Source" (God), "The Creature" (Man), "The Fellowship" (the Church), "Grace," "Faith," "Prayer," "Behavior," "Society," "Authority," and immortality. The author takes account of the growth process, and so, after the preliminary discussion of each theological topic, he illustrates the ways in which concepts of God, Christ, the Church, prayer, and so forth, may be related vitally and meaningfully to the various age groups, with content and method taking into account the findings of psychology.

God is recognized as the "source of all authority and all freedom," and his "unique, true, final and saving revelation" is in the Bible. The supreme revelation of God's redemptive activity is seen in Jesus Christ, so that the "basic article of faith is the acceptance of Jesus Christ as Lord and Savior." The book affirms the basic theological positions of the Christian religion and considers how these may be comprehended increasingly by the individual in accordance with his growth and how his relationship with God may be experienced in greater fullness as the life matures.

Although the writer stresses theology as the "one missing topic in most educational schemes of today," he does not think of it as being at the center of the curriculum. "The center of the curriculum is a two-fold relationship between God and the learner. The curriculum is both God-centered and experience-centered. Theology must be *prior to* the curriculum! Theology is 'truth-about-God-in-relation-to-man.' In order to place God and man at the center of the Christian educational method, we must have adequate knowledge of the nature and working of both God and man, and God's relationships to particular pupils."

MILDRED A. MAGNUSON

## This Is the Day

By Theodore Parker Ferris. Chicago, Wilcox & Follett, 1951. 191 p. \$2.50.

The pastor of the Trinity Episcopal Church, Boston, Mass. has given us here encouraging counsel on some life-problems. Who doesn't often dread the morrow, or fail to get along with difficult people, or become tightened up, or become scared of death, or feel himself a hopeless case? This is no superficial book because it puts the human predicament into a Christian context. Bible incidents are given a simple expository treatment and used engagingly to help solve some contemporary problems.

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ALLEN KEEDY

### Yearbook of American Churches, 1951

Edited by George F. Ketcham. National Council of the Churches of Christ in the U. S. A., New York. 272 p. Price, \$4.00.

The 1951 biennial edition of the *Year Book of American Churches* contains the answers to many questions constantly being raised by the public and by leaders in the churches. It has been enlarged by 90 pages, and includes several sections which have not appeared in previous editions. For example, Dr. Samuel McCrea Cavert has written a descriptive statement of the organization and program of the National Council of Churches, which will be welcomed by persons seeking such information in condensed form. The first compilation of available statistics on clergy made for 20 years appears in the *Year Book*. Although many church groups reported incomplete figures, especially in the case of ordained women, 166,891 clergy are reported who were actively engaged in religious work.

Another new section on the growth of the ecumenical movement has been written by Henry Smith Leiper, and is a thumbnail sketch from the early world missionary conferences down to the broad present day program of the World Council of Churches. It is immediately followed by a directory of agencies having ecumenical connections, demonstrating the many lines of communication among the various religious bodies and the religious communities in different countries.

The Directory section lists practically every religious body included in the last (1936) religious census of the U. S. Bureau of Census. A brief historical and doctrinal statement is given, followed by statistical and organizational information.

The listing of state and city councils of churches has been greatly expanded, and an entirely new section, listing councils of church women, is included.

For the first time, this edition of the *Year Book* includes religious education statistics. Church membership reports for all faiths — Protestants, Catholics, Jews, and others—are the highest in the nation's history,—86,830,490 persons members of 281,511 local churches, a gain of 1.31 per cent over the 1949 figures reported by *Christian Herald*. (These are corrected figures, eliminating duplicate figures which by error appeared in the *Year Book* for the Evangelical United Brethren Church.) This figure also represents the highest proportion of church members to total population in the nation's history, something more than 56 per cent of the U. S. population now being recorded as church members.

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Sunday school enrollment has also continued its upward trend with total enrollment of 29,775,357 in 1950, or an increase of 3.04 per cent compared with 1949.

Other sections of the Year Book include financial reports from 125 denominations, a directory of national interdenominational organizations, listings of theological seminaries, colleges, and universities, service agencies, and religious periodicals.

HELEN SPAULDING

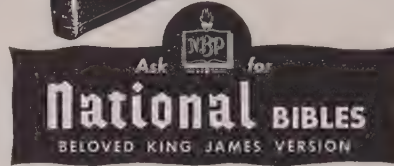
### Prayers for Students

By John W. Doberstein. Philadelphia 7, The Muhlenberg Press, 1951. 117 p. \$.75.

For many young people college is a time of perplexity, doubt, and uncertainty when they are getting new facts and ideas and are struggling to make them fit in with what they have learned and loved of our Christian heritage. Thoughtful and devout students will want this little book in the place for which it has been so conveniently designed—their pockets. It is an ideal gift for college students. The college graduate will read it and wish it had been with him in his college days. Church leaders who work with youth will also find this collection of prayers by such notables



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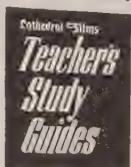
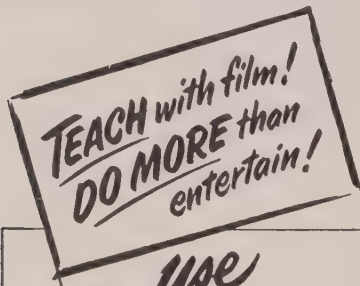
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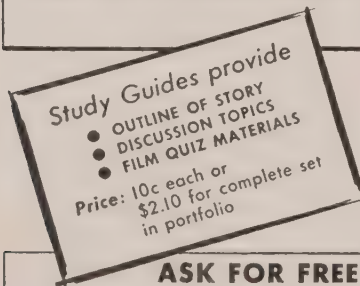
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KING JAMES

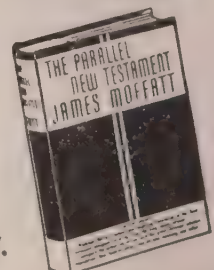
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RICHARD DANIELS

## Crime in America

By Estes Kefauver. Garden City, New York; Doubleday & Company, Inc., 1951. 333p., \$3.00.

This book is based upon the reports of the Senate Crime Investigating Committee, and is told by its Chairman, Senator Estes Kefauver. It is primarily a documentation of the many investigations undertaken by the Committee and the evidence which was uncovered. As such, it constitutes the most comprehensive and authoritative account available today of the organized criminal element in our society. The book

outlines the formidable influence of organized crime and political corruption in the United States at present.

Those familiar with activities of the Senate Crime Committee through the newspapers, radio, and television, will recall the righteous indignation and moral outrage expressed by its members. This reaction prevails throughout the book as it unfolds its detailed accounts of syndicated crime in America. Also included, along with the Committee's findings, are Senator Kefauver's recommendations for combatting the insidious influence of large scale, organized criminality.

*Crime in America* should serve to create an awareness in the reader of the responsibility of the individual citizen to support positive legislation designed to combat this widespread evil. It attempts to stimulate an interest in active efforts to rid one's own community of the public apathy without which organized crime could not exist. This book's shortcomings

in literary style are more than adequately compensated for by its impact and sincerity.

CARL D. DALKE

## The Joy of Study

Papers on New Testament and related subjects presented to honor Frederick Clifton Grant.

Edited by Sherman E. Johnson. New York, The Macmillan Company, 1951. 163 p., \$2.75.

Dr. Grant, as Arthur Darby Nock writes in his contribution to this book, is "writer, teacher, editor, and translator," and in all those capacities "has laid students of the New Testament under a heavy debt. We must all hope that he will long be spared to make the debt yet heavier." Not only students of the New Testament, but students of Dr. Grant are indebted to him for his courtesy, his encouragement, his broad understanding, and his warm friendship. Those of us who studied under Dr. Grant will remember him with affection long after we have forgotten what he taught us out of his great store of wisdom. Dr. Grant would not like us to forget what he taught, but he will perhaps be pleased that so many of his students remember him as a great Christian gentleman even when they were forgetful pupils.

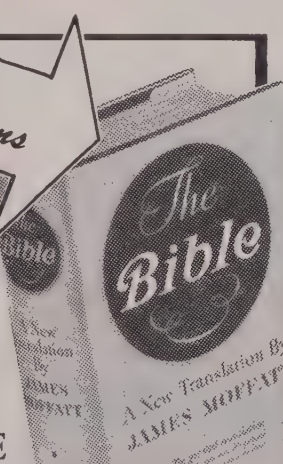
This collection of brief studies and essays, most of them of a highly technical nature and of a limited appeal to the general reader, or even to the parish minister, were presented in honor of Dr. Grant's sixtieth birthday.

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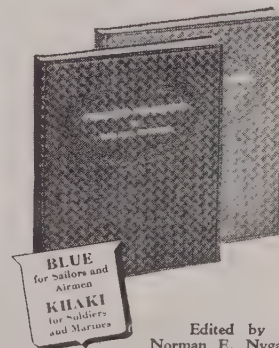
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### Christ in the Gospels

by HENRY M. BATTENHOUSE

Professor of English Literature, and  
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and Literature, Albion College.

This introduction to the life of Christ and the meaning of his life is beautifully and reverently written. The aim of the book is to unite, as simply as possible, four types of approach to the Gospels: as a full and complete account of Christ's life; as a basis for daily worship; as a history of the people and thought of the times; and as a theology of Christian belief. Designed for college students, the work will prove helpful to teachers of Bible classes and those who seek a wider understanding of the Christian faith. Approx. 374 pages. \$4.00.

### The Teaching of Religion in American Higher Education

Edited by CHRISTIAN GAUSS

Late Dean Emeritus,  
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A searching work that forthrightly examines the contemporary problem of the place of religion in the educational system of a democracy. Written by a committee appointed by the National Council on Religion in Higher Education and The Edward W. Hazen Foundation, the book presents the views of the following outstanding educators: Christian Gauss, Howard B. Jefferson, J. Hillis Miller, Kenneth W. Morgan, and Robert Ulich. 158 pages. \$2.75.

### Essentials of Bible History

by ELMER W. K. MOULD

Late Alexander Cameron MacKenzie  
Professor of Biblical History and Literature,  
Elmira College

The revised edition of a work that has been widely acclaimed in the past and is being enthusiastically received by those who are discovering it today. A comprehensive, one-volume textbook written for college and seminary students. It also serves the needs of thinking men who wish to understand and appreciate the Bible as literature, history, and religion. Professor Mason Long of the Pennsylvania State College writes: "I am impressed with the enormous amount of information that has been packed into this book. It is, at the same time, a selective, stimulating guide to Bible study. The maps, list of Biblical names, glossary, etc., all comprise a valuable asset to profitable study." 720 pages. \$4.50.

### Here Is Help for You

By James Gordon Gilkey. New York,  
The Macmillan Company, 1951. 164 p.  
\$2.50.

This volume speaks the language of our time. It was written by one of the really effective ministers of our day and grew out of a lifetime of experiences with men and women in all walks of life. The book finds us where we live and brings us face to face with some of our most perplexing problems. Every chapter in this book gives a "lift" to life.

Whether it is adjusting oneself to growing older or being just plain discouraged, Dr. Gilkey puts the problem in its proper perspective and lets us see it in its relationship to the nobler aspects of life.

Those who need some new horizons for their thinking and who need to have old truths presented to them in new and unique settings will find real help as well as inspiration in this book.

W. OVERHULSER

### Unused Alibis

By Philip Henry Lotz. New York 7,  
Association Press, 1951. 120 p., \$2.00.

Dr. Lotz has edited a dramatic and inspiring collection of biographical sketches of men and women who, despite social or physical handicaps in life "... molded frustration into achievement, weakness into power, and defeat into triumph."

The editor does not use classic examples like Franklin D. Roosevelt and Helen Keller. He has discovered people who will be new to most readers: a blind school teacher

in Omaha, Nebraska; a crippled laboratory worker in Illinois; an unmarried mother who became an outstanding youth worker; an alcoholic who later became a district attorney, etc.

The book should prove helpful to parents, clergy, social workers, teachers, and all others who are in contact with handicapped people. Anyone who reads the book will feel personally challenged by the accomplishments of those described therein.

RICHARD DANIELS

### Room for Improvement

David Wesley Soper, editor. Chicago,  
Wilcox and Follett Co., 1951. 126 p.,  
\$2.00.

Five men diagnose and prescribe for the ills of Protestantism in this booklet. Walsh would revive "God-centered" worship by weekly Communion; Ferre calls for "post-critical" preaching of the "full" Christian faith; Cushman seeks to restore a truly Christian theology and creed; Maitland urges the churches to draw near the worker; and Soper declares that "positive" Christianity will cure negative (?) Protestantism.

Here is another echo of the current call to return to the classic Christian faith, though in "post-critical" mood; hence some of the writing seems more like the repetition of mouthfilling slogans than like thinking. Yet there are provocative words about worship patterns, faith and knowledge, and some real attempts to interpret old doctrines in new ways.

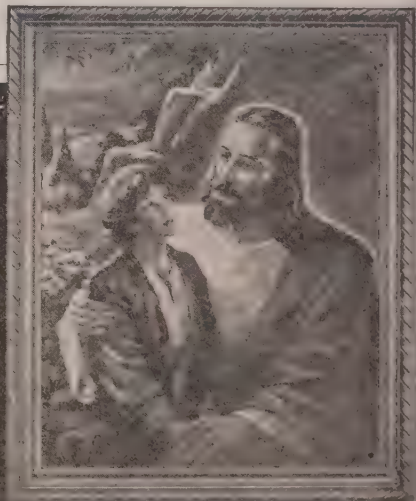
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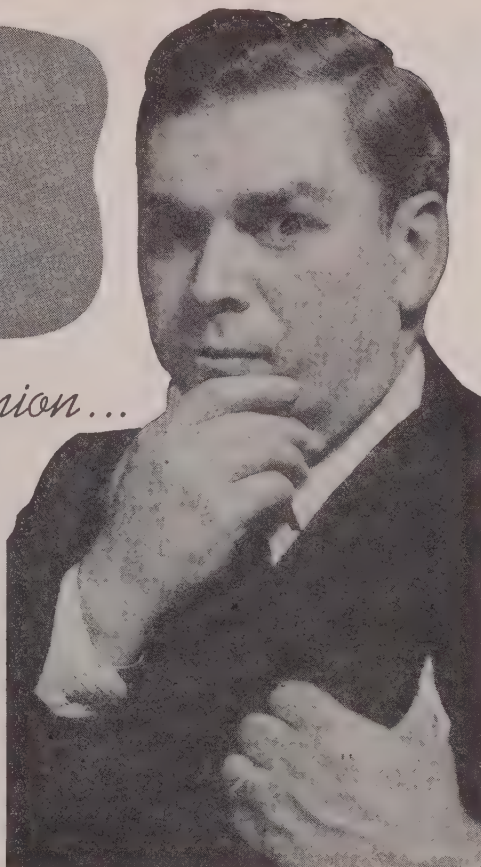
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# What's Happening

## Drama Workshop Plans Announced

CHICAGO, Ill.—Plans are well developed for the fourth annual Religious Drama Workshop, to be held August 11-21 at Green Lake, Wisconsin, sponsored jointly by the Division of Christian Education, National Council of Churches, and the American Baptist Assembly. The Workshop is planned especially to give training to those who are using religious drama in the local church or on the college campus. This year, for the first time, there will be separate workshop groups for those who are beginners in the field of religious drama and for those who are giving advanced leadership in local churches or colleges.

Faculty already secured includes AMY GOODHUE LOOMIS, director, who heads the program of religious drama and music of the American Baptist Convention; HELEN F. SPAULDING, assistant director, representing the staff of the National Council; MARGARET PALMER FISK, creative artist in the field of the rhythm choir; HAROLD SLIKER, director of drama, Monroe High School, Rochester, N. Y.; MRS. MARION SLIKER, specialist in design and costuming; HULDA NIEBUHR, professor of Christian education, McCormick Theological Seminary; RAYMOND G. STANLEY, producer at radio station WHA, University of Wisconsin; MRS. HELEN STANLEY, instructor in radio writing, University of Wisconsin; MILDRED B. HAHN, specialist in writing, producing, and evalu-

ating pageants.

The daily schedule will be divided into round table discussions, periods of technical instruction and experimentation, and interest groups. It will also allow for actual rehearsal for several Workshop dramatic presentations and the final production, which will be the culmination of the Workshop experience. Opportunity will be provided for conferences of those with state, synodical, or district responsibility for developing programs of drama in the church.

The Abbey Area of the American Baptist Assembly at Green Lake provides an ideal setting for the Workshop, with large stage, backstage and lighting equipment, adequate lodging facilities, classrooms, and recreational opportunities.

Expenses for the Workshop include a \$17 registration fee. Room and board runs from \$4 to \$5 per person per day, depending on accommodations desired. Further information or application for registration may be directed to the Division of Christian Education, 79 East Adams Street, Chicago 3, Illinois.

## Dr. Heuss Goes to Trinity Parish

NEW YORK CITY—DR. JOHN HEUSS, Director of the Department of Christian Education of the Protestant Episcopal Church, has resigned this position to become rector of Trinity Parish, New York City. The date of his resignation has not been set but will probably come before June. Trinity Parish is the oldest Episcopal Church on Manhattan Island, going back to the days of the Dutch administration. It includes several large congregations.

## Iowa Council Secretary Has Unusual Job Combination

DES MOINES, Iowa—The Iowa Inter-Church Council has announced the appointment of DR. JOHN D. CLINTON as Administrative Assistant for the Council in Faith and Finance. In matters of finance, Dr. Clinton hopes to enroll 4,000 persons in support of the Council's work. In matters of faith, he offers services to churches in such projects as: a Festival of Faith (a program each night for a week of Bible talk with projected pictures); the production of a church prayer manual prepared by members of the congregation; and ministerial meetings set up as a "clinic on invitations." Dr. Clinton will also advise churches on relationships to the Boy Scouts, and on church architecture. The Boy Scouts of America has made Dr. Clinton a Silver Beaver, its highest award for service to boyhood.

Dr. Clinton attended Boston University School of Theology and the graduate school of Harvard University. He was for fifteen years pastor of the Methodist church at Fayette, Iowa, serving the students of Upper Iowa University. For the past five years he has been the area promotional crusader for Iowa Methodism.

## Are You Going to Europe?

The Ecumenical Institute of the World Council of Churches, Bossey, Switzerland, is anxious to have the names of church people from the United States who plan to visit Europe, in order that they may be invited to special religious events and to conferences or short courses at the Ecumenical Institute. DR. HENDRIK KRAEMER, director, would appreciate hearing directly from any church persons who will be coming to Europe during 1952, giving the dates of the proposed visit. It is hoped that many visitors will find it possible to include some of the World Council Inter-Church Aid projects, the Youth Department work camps, and the World Council headquarters, in their itineraries. Names, with approximate dates and itinerary, should be sent to Professor Hendrik Kraemer, Chateau de Bossey, Céligny Switzerland.

## Expanded Laboratory School for Group Development Training

WASHINGTON, D. C.—The National Training Laboratory in Group Development will hold an expanded four-week summer laboratory session at Gould Academy, Bethel, Maine. The dates will be June 22-July 18.

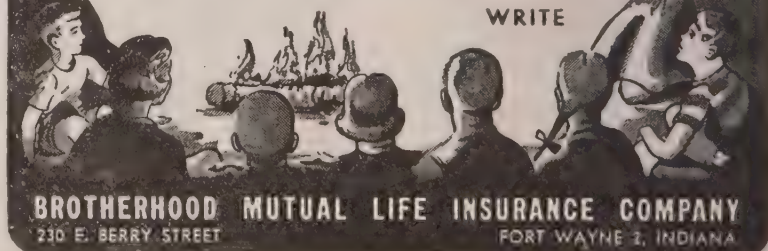
The purpose of the training program is to sensitize leaders in all fields to the existence and nature of the dynamic forces operating in the small group. Group skills of analysis and leadership are practiced through the use of role-playing and observer techniques. Approximately 100 applicants will be accepted for this session. Persons involved in working with groups in a training, consultant or leadership capacity are invited to apply.

The Laboratory is sponsored by the Division of Adult Education Service of the NEA and the Research Center for Group Dynamics of the University of Michigan. For further information, write to the NTLGD at 1201 Sixteenth St., N. W., Washington 6, D. C.

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## Dr. Hoh's Death

PHILADELPHIA, Pa.—DR. PAUL J. HON, president of the Philadelphia Lutheran Theological Seminary, died on January 20 at the age of 58. For nine years he was an editor on the staff of the Parish and Church School Board. He edited the Christian Life Course, nursery materials, and elective courses for young people. He was the author of a number of other books in the field of parish practice and education.

March, 1952

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# Current Feature Films

## Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

\*—Outstanding for Family

†—Outstanding for Adults

Another Man's Poison (UA) Bette Davis, Gary Merrill, Anthony Steel, Emlyn Williams. *Melodrama*, made in England and set on bleak Yorkshire moors, relates tale of neurotic woman novelist who kills her blackmailing husband, breaks up her secretary's romance, gets her final comeuppance when partnership with husband's scheming partner backfires. . . . A grisly, chilling tale, *overwrought* and *implausible*—but for what it is, expertly done. M

The Big Night (UA) John Barrymore, Jr., Preston Foster, Joan Lorring. *Melodrama*. Misfit youth, humiliated and angered when his saloon-keeper father meekly submits to beating, follows tormentor through round of visits to sordid spots in alcohol-dimmed search for revenge. . . . An *unpleasant* film, vivid in characterizations and in depiction of seamy side of big city life. Plot, deliberately confused to prepare for surprising ending, comes through obscure and pointless. M

†The Browning Version (British; Rank) Jean Kent, Nigel Patrick, Michael Redgrave, Brian Smith. *Drama*. Ineffectual, repressed schoolmaster, due to leave for lesser post, finds in unexpected response of one pupil inspiration to regain some of his lost self-confidence, stand up to his shrewish, unfaithful wife. A *gentle* film, yet almost unbearably discerning in its revelation of, and comment on, character. Beautifully performed. M,Y

Chicago Calling (UA) Mary Anderson, Dan Duryea, Gordon Gebert. *Drama*. Desperate efforts of ineffectual young husband, given to alcoholic binges, to earn or borrow the money needed to get his telephone connected so he can hear from his estranged wife outcome of serious surgical operation on his young daughter. In the course of events, he reaches the

depths of despair, but finds reasons also to come back. . . . Simple, inexpensively made film, using actual city backgrounds, is more convincing, more *honest* and *discerning* than many more highly touted efforts. M,Y

†Death of a Salesman (Col.) Mildred Dimmock, Frederic March, Kevin McCarthy, Cameron Mitchell. *Drama* from stage play presenting, in its study of a man who sought always to be "liked" but overlooked any worthwhile standards to live by, the tragedy of false aspirations, of devotion to material gain alone. . . . A pitiless delineation of human frailty, realistically staged, *thought-provoking*, *intelligent*. Only drawback is occasional tendency to picture hero as mentally unbalanced, which weakens the moral argument. M

†Decision Before Dawn (Fox) Richard Basehart, Hans Christian Blech, Gary Merrill, Oskar Werner. *Melodrama* based on novel, "Call It Treason" explores philosophy of treason as it relates story of young German prisoner of war who volunteers for Allied espionage to hasten death of nazism, is tested in danger-fraught trip into his homeland. . . . A *tense, exciting* film, made particularly memorable by use of actual bomb-scarred German ruins as setting, German actors for most of the roles, vividly etched characterizations which symbolize different phases of German life and thought in defeat. M,Y

Distant Drums (War.) Mari Aldon, Gary Cooper. *Melodrama*. In 1840, during Florida Indian wars, woodsman-soldier leads small force of U. S. troops in daring raid on Seminole stronghold, then home through dread swamps, beset by pursuers, crocodiles, hunger, exhaustion. . . . Photographed in color in actual locale, film profits from *unique setting*, but its people are too vaguely sketched to command sympathy, its *action*, while frequently exciting, is *monotonous*, routine—even to inclusion of dragged-in romance. M,Y

The Highwayman (Allied Artists) Charles Coburn, Philip Friend, Wanda Hendrix. *Melodrama* starts out with Noyes poem, leaps to incredible involvement with reform of debtors' laws, court intrigue, Oglethorpe resettlement project. . . . Daring schemes, dashing swordplay prettily set forth in *cinecolor*—all much on the surface and all *entirely unbelievable*. M,Y


I Want You (RKO) Dana Andrews, Peggy Dow, Farley Granger, Robert Keith, Dorothy McGuire. *Drama*. How today's draft affects life and hopes of "normal" middle class family in small city, calls forth patriotic self sacrifice. . . . Commendable in its picture of responsible citizenship, warmhearted and unglamorized—but withal an appeal for unquestioning acceptance of national crisis, in spite of youths' reluctance, *conventional* and *oversimplified*. Probably more effective as recruiting propaganda than more obvious flag-waving. M

I'll See You in My Dreams (War.) Doris Day, Danny Thomas. *Musical*. Partly fictionalized biography of Gus Kahn, middle west songwriter who produced incredible number of hits during first half of the century. Film stresses his enthusiasm, domestic happiness, valuable contribution of his wife to his career. . . . Likable, relaxed performances, liberal sprinkling of melodies, absence of formal "staged" numbers make this *pleasant, if routine, entertainment*. M,Y

My Favorite Spy (Par.) Bob Hope, Hedy Lamarr. *Comedy*. Hope plays two roles—a bungling vaudeville performer, and the smooth international spy he is sent to Tangier to foil because they look alike. . . . Typical Hope wisecracks and pratfalls in *energetic spoof* of romantic espionage tales. You've seen it all before, but it's still fun. M,Y

Weekend with Father (Univ.) Richard Denning, Van Heflin, Patricia Neal. *Comedy*. What happens when their respective offsprings plague engaged widow and widower by setting out to prevent their marriage, in about-face try to set things right again. . . . A *predictable trifle* seasoned with farcical mishaps, juvenile precocities, made pleasant by engaging performances, sprightly pace. M,Y,C

The Well (UA) Barry Kelly, Henry Morgan, Maidie Norman, Richard Rober. *Melodrama*. When a white stranger is found to be the last person seen with Negro child before she disappears, ugly race violence erupts in town heretofore scene of excellent Negro-white relations, only to be miraculously wiped away when child is found deep in abandoned well and all hands join for the rescue. . . . Offers detailed, convincing picture of townspeople at everyday tasks, uniting in common causes. But the picture of the riot is so inflammatory, its transformation into unquestioning friendship so sudden and unprepared-for, that *social implication of film is dulled*, events seem concocted at writers' whim. Good performances by unfamiliar cast. M,Y



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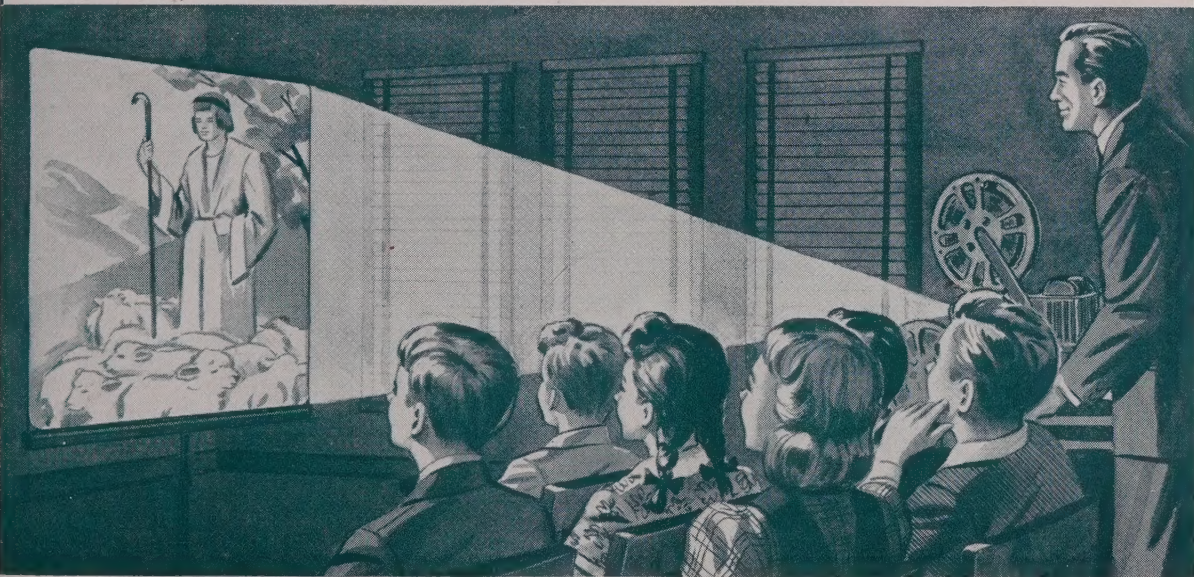
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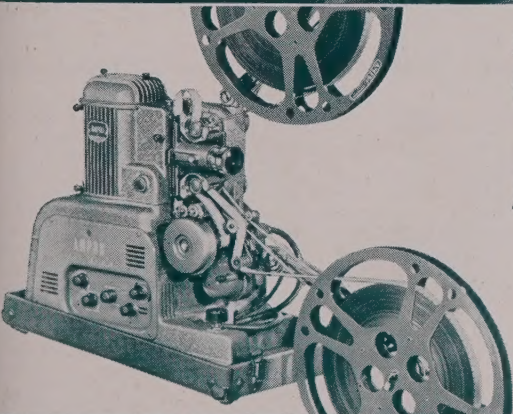
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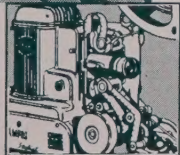
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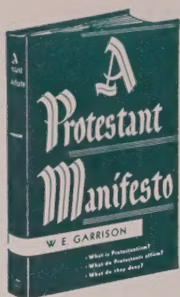
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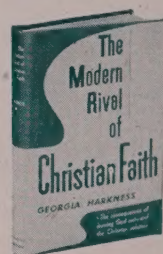
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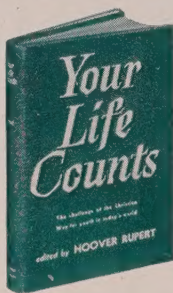
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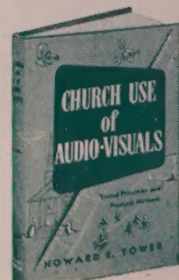
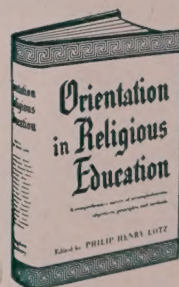
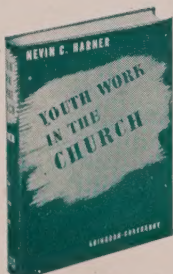
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